The prac-
tyse of Prelates.

¶ Whether the Kinges grace maye be separated from hys quene/be cause she was his brothers wyfe.

Amarborch

In the yere of oure Lorde.
M.CCCCC.q.XXX.

When the olde scribes and phariſes had darkened the ſcripture with their tradicions ād falſe interpretacions & wyked perſuaſions of fleſhlye wiſdome & ſhutte vp the kingdome of heauen whiche is goddes worde/that the people coude not entre in vnto the knowlege of the true waye/as Christ complayneth in the goſpell. Math. xxiij: then they ſate in the hartes of mē with their falſe doctrine in the ſteade of god and his worde/and slewe the ſoules of the people to deuoure their bodies and to robbe thē of their worldly ſubſtaunce. But whē christ and Jhon the Baptiſt had reſtored the ſcripture agayne vnto the true vnderſtondinge and had vttered their falſehed and improued their tradicions / and confounded their falſe interpretacions with the cleare and euident tertes and with power of the holy ghoſt/and had brought all their iuglinge and ypocriſye to light / then they gatte them vnto the elders of the people and perſuaded them ſayenge/this man is ſurely of the deuell and his miracles be of the deuell no doute. And theſe good workes whiche he doth in healinge the people/yee and his preachinge agenſt oure couetuoſnes ar but a cloke to bringe him vnto his purpoſe/that when he hath gottē him diſciples ynow/ he maye ryſe agenſt the emperoure & make

him selfe kinge. And then shall the romaynes come and take oure lande from vs/and carye awaye oure people and put other nacions in oure realme: and so shall' we lose all that we haue and the most parte of vs oure lyues therto. Take heade therfore betymes while there is remedye/yer he go so farre ẏ ye be not able to resist him.

The elders of the people which were rich and welthy/though before they in a maner fauoured christ or at the lest waye were indifferent/not greatly carynge whether god or the deuell raygned / so they might byde in their auctorite / feared immediatlye (as Herod did of the losse of his kingdome whē the wise men axed where the new borne kinge of Jewes was) and conspyred with the scribes and pharises agenst christ/and toke him and brought him vnto Pilate sayenge We haue founde this felowe peruertinge the people and forbiddinge to paye tribute vnto Cesar ād sayenge that he is a kinge & mouenge the people from Galile vnto this place. Then Pilate though he likewise was before indifferent/put now in feare of ẏ losse of his office thorow soch persuasiōs /slewe innocent Christ. And in verye deade as the scribes and pharises were all' their lyues before blinde gydes vnto ẏ destructiō of their soules/erē so were they at their last ende blinde prophetes vnto ẏ destruccīō of

their bodyes. For after that they had slayne christ (& diuerse of his apostles & persecuted those poore wretches that beleued on hym/ God to auēge the poore innocēt bloude yᵗ bare witnesse vnto his truth / poured his wrath amonge thē/ that they thē selues rose agenst the emperoure. And yᵉ romaynes came (accordinge as they blīdlye prophesyed) and slewe the most parte of thē and caryed the rest captyue in to all nacyons and put other nacyons in the royalme. But whose faute was that insurreccyō agēst the emperoure & myschefe that folowed: christes and his apostles whō they falselye accused before hāde: Naye christ taught that they shuld geue Cesar that pertayned vnto Cesar/ and god that which belōged to god: Euē yᵉ they shuld geue Cesar their lawfull bodelye seruyce/ & god the harte/ & that they shuld loue goddes lawe & repēt of their cuell & come & receaue mercye & lat the wrath of god be taken from of thē. And the apostles taught yᵉ all soules shuld obey/ the hyer powers or tē porall rulars: but theyr obstinate malyce yᵉ so hardened their hartes yᵉ they coude not repēt/ and theyr raylinge vppon yᵉ open ād manifest truth which they coude not improue & resistinge the holye goste and sleynge of yᵉ preachers of righteousnes/ brought the wrath of god vppon them ād was cause of their vtter destruccyon.

Euen so oure scribes and phariſes now that their hypocriſye is diſcloſed and their falſehed so brought to light that it can no lẽger be hyd/ gette thẽ vnto the elders of the people the lordes/ gentylmen/ and tẽporall officers/ and to all that louethis worlde as they doo/ & vnto who so euer is greate with the kynge/ ād vnto the kynges grace him ſilfe/ and after the ſame enſample and with ỹ ſame perſuaſions caſt thẽ in to like feare of loſynge of their worldye dominions/ ād rore vnto them sayenge: ye be negligent and care nothinge at all/ but haue a good ſporte that the heretikes rayle on vs. But geue thẽ ſpace a whyle tyll they be growne vnto a multitude/ and then ye ſhall ſe them preach as faſte agenſt you and moue ỹ people agenſt you ād do their beſt to thruſt you doune alſo/ and ſhall crye havocke and make all comen. O generacyon of ſerpentes/ how well declare ye that ye be the right ſonnes of the father of all lyes. For they which ye call heretikes preach nothinge ſaue that which oure ſauyoure Jeſus Chriſt preached and his apoſtles/ addinge nought therto nor pluckynge ought therefro as the ſcripture commaundeth/ and teach all men repentaunce to god and his holye lawe/ and fayth vnto oure ſauioure Jeſus Chriſt and the promiſes of mercye made in him/ and obedyence vnto all that God com-

maūdeth to obeye. Nether teach we so moch as to reſiſt youre moſt cruell tyrannye with bodelye violence/ſaue with goddes worde onlye: entrēdinge nothinge but to dryue you out of the temple of Christ/the hartes/consciences āde ſoules of men (wherin with youre falſehed ye ſytte) and to reſtore again Jeſus oure ſauioure vnto his poſſeſſion and inheritaunce bought with his bloude/whēce ye haue dryuen him out with youre manifolde wyles and ſottyltye.

Take hede therfore wyked prelates blinde leaders of the blinde/induratt and obſtinatt hypocrites take hede. For if the phariſes/for their reſiſtinge the holy goſt/that is to ſaye/perſecutinge the open āde manifeſt truth and ſleynge the preachers therof/eſcaped not the wrath and vengeaunce of god: how ſhall ye ſcape which are farre worſe thē the phareſes. For though the phareſes had ſhutt vpp the ſcripture and ſett vpp their awne profeſſions: yet they kepte their awne profeſſions for the moſt parte. But ye wil be the chefeſt in christes flocke/and yet will not kepe one iote of the right waye of his doctryne. Ye haue therto ſet vpp wonderfull profeſſions to be more holy therebye then ye thinke that christes doctryne is able to make you/and yet kepe as litle therof (except it be with diſpenſacyons) in ſo moch that if a mā axe you/what youre meruelous faſſiō

ned playengecotes and youre other popa-
trye meane/ād what youre dissigured hee-
des and all youre apesplaye meane/ye kno
we not: and yet are they but signes of thin-
ges which ye haue professed. Thyrdlye ye
wilbe papistes and hold of the pope/ ⁊ yet
loke in the popes lawe and ye kepe therof al
most nought at all but what so euer soun-
deth to make for youre belyes ād to mayn-
tene youre honoure/whether in the scriptu
re or in youre awne tradicyons or in the po
pes lawe/that ye compell the laye people to
obserue violentlye/threteninge them with
youre excōmuniacyons ⁊ curses/that they
shalbe damned both bodye ād soule if they
kepe them not. And if that helpe you not/
then ye murther them mercyleslye with the
swerd of the temporall powers whom ye
haue made so blinde that they be readye to
sle whom ye commaunde/and will not yet
heare his cause examined nor geue hī rou-
me to answere for him self.

And ye elders of the people/feare ye god
also. For as the elders of the Jewes which
were partetakers with the scribes and pha
reses in resistinge the holye gost and in per
secutinge the open truth and sleynge ẏ wit-
nesses therof and in prouokynge the wrath
of god/had their parte with them also in ẏ
daye of wrath ād sharpe vengeaūce which
shortlye after fell vppon them/as the natu-

re of the synne agenste the holy goste is / to haue hir damnacion/not only in the world to come/but also in this lyfe/accordinge vn to all the ensamples of the bible and auten tike storyes sens the worlde began: euen like wyse ye/if ye will wincke in so open and cle are light and let youre selues be led blind-fold/and haue your parte with the ypocry-tes in lyke synne and mischeue / be sure / ye shall haue youre parte with them in lyke wrath and vengeaunce that is like shortlye to falle vpon them.

And cōcernīge ẏ the hypocrites put you in feare of ẏ rysinge of youre comēs agēst you/ I answere: if ye feare youre comēs / so testifye ye agēst youre selues ẏ ye are tyrañ tes. For if youre consciēces accused you not of euell doynge/what neade ye to feare you re comēs? What comens was ouer so euell that they rose agenst their heedes for well doynge? Moreouer ye witnesse agenst you re selues also that ye haue no trust in god. For he hath promysed ẏ temporall officers assistence/if they ministre their offices tru-lye/and to care for the kepinge of them / as moche as they care for to kepe his lawes.

The hypocrites happlye byd you take an ensample of the vplandish people of Al-manye which they lye that Marten Luther sturred vp. For first what one sentēce in all the wrytyng of Marten Luther fynde they

that teacheth a man to resist his superiour? Moreouer if Martin Luther and the preachers had sturred vpp the comen people of Germanye/howe happened it that Martin Luther and other lyke preachers had not persisted lykewyse with them/whiche are yet all a lyue at this houre? Ye will axe me who sturred them vpp then. I axe you Who sturred vpp the comens off the Jewes to resiste the Emperoure/after that the scribes and pharesyes with the elders off the people had slayne Christ and his Apostles? Verely the wrath of God. And euen so here/the wrath of god sturred them vpp/partely to destroye the enemyes and persecutours of the truthe/and partely to take vengeaunce on those carnall beestes/ whiche abused the gospell of Christ to make a cloke of it to defende their fleshly libertie/and not to obey it and to saue their soules therbye.

Yf Kynges/Lordes/and greate men therfore feare the losse of this worlde. Let them feare God also. For in fearinge God shall they prolonge their dayes vppon the erthe/and not with fyghtynge agenst God The enth is goddes onlye/ād his fauoure and mercye doth prolonge the dayes of kinges in their astate ād not their awne power and might.

And let all men (be they neuer so greate) harken vnto this and let this be an answere vnto them. Wyked kynge Achab sayde vnto the prophete Elias/ Art thou he that troublest Israel? And Elias answered/ it is not I that trouble Israel/ but thou and thy fathers housholde/ in that ye haue forsaken the commaundmentes of the lorde ād folowe Idoles. Eue so the preachers of the truthe which rebuke synne are not the troublers of royalmes and comen welthes/ but they that do wekedlye/ and namlye hye prelates and mightye princes which walke with out the feare of god and lyue abhominablye/ corruptinge the comē people with their ensample. They be they that bringe the wrath of god on all royalmes & trouble all comen welthes/ with warre/ derth pouertye/ pestilence/ euell luck and all misfortune.

And vnto all subiectes be it sayde/ if they professe the lawe of god and faith of ỹ lorde Jesus/ and wilbe christes disciples: then let them remembre that there was neuer man so greate a subiecte as christ was: there was neuer creature that sofred so greate vnright so pacyentlye and so meakelye as he. Therfore what so euer they haue bene in tymes past/ let them now thincke that it is their partes to be subiecte in the lowest kynde of subiectyō and to sofre all thynges

pacientlye. Yf the hye powers be cruell vn
to you with naturall crueltye/then with so=
fteneſſe and pacyence ye ſhall̄ ether wynne
them or mitigate their fierceneſſe. Yf they ioy
ne them vnto the pope ād perſecute you for
youre faith and hope which ye haue in the
lorde Jeſus: then calle to mynde that ye be
choſen to ſoffre here with chriſt/that ye maye
ioye with him in the lyfe to come with ioye
euerlastinge that ſhall infinitelye paſſe this
youre ſhorte payne here. Yf they commaun
de that god forbiddeth or forbid that god cō
maundeth/thē anſwere as the apoſtles did
Actes. v. that god muſt be obeyed moare
then man/if they compell̄ you to ſuffer vn=
right/then chriſt ſhall̄ helpe you to beare/ād
his ſpirite ſhall̄ comforte you. But onlye ſe
that nether they put you from goddes wor
de nor ye reſiſt them with bodelye violence.
But abyde pacyentlye a whyle tyll̄ the hy=
pocriſye of hypocrites be ſlayne with the
ſwerde of goddes worde / and vntill̄ the
worde be openlye publiſhed and witneſſed
vnto the powers of the worlde that their
blindeneſſe maye be with oute excuſe.
And then wyll̄ God awake as a fierce lyon
agenſt thoſe cruell̄ wolues which deuoure
his lambes/and will̄ playe with the hypo=
crites ād compaſſe them in their awne wy
les and ſend them a daſynge in the heede ꝙ
a ſwemynge in their braynes and deſtroye

them with their awne counsell. And then those malicyous and wilfull blinde perseeuters which refusynge mercye when they were called therto/chose rather to haue their parte with hypocrites in shedinge of innocent bloude/shalbe partetakers with them also in hauinge their awne bloude shed agayne/god geuinge an occasyon that one wiked shall destroye a nother.

And as for wekednesse whence it springeth and who is the cause of all insurrecty on and of the faule of princes and the shorteninge of their dayes vpon the erth / thou shalt se in the glasse folowinge which I haue set before thyne eyes/not to resist the hypocrites with violence(which vengeaunce pertayneth vnto god)but that thou mightest se their wiked wayes and abhominable pathes/to withdrawe thy selfe from after them and to come agayne to Christ and walke in his light and to folow his steppes and to committe the kepinge both of thy bodye and soule also vnto him and vnto the father thorow him /whose name be glorious for euer. Amen.

¶ The practyce of Prelates.

¶ Prelates appoynted to preache Christe maye not leaue goddes worde/and minis stre temporall offices/But ought to teach the laye people the right waye & let them alone with all temporall busy nesse.

OVre sauioure Jesus Christ answered Pilate Jhoñ.xviij.that his kingdome was not of this worlde. And Mathew in the tēth he sayeth: The disciple is not greatter then his master. But it ought to suffice the disciple that he be as his master is. Wherfore if Christes kingdome be not of this worlde nor any of his disciples maye be other wyse then he was/then christes vicars whiche ministre his kingdome here in his bodelye absence/and haue the oversight of his flocke maye be none emperours/kinges/dukes/lordes/knyghtes/tēporall iudges/or any temporall officer/or vnder false names haue any soche dominiō or ministre any soch office as requyreth violence.

And Mathew.vi. No man can serue two masters. Where Christ concludeth sayenge: Ye can not serue God and Mammon: that is/ryches/couetnousnes/ambicyon and temporall dignityes.

And Mathew.xx. Christ cãlled his disciples vnto him and sayde: ye knowe that ỹ lordes of the hethen people haue dominion ouer them/and that they that be greate do exercyse power ouer thẽ: How be it it shall not be so amonge you. But whosoeuer will be greate amonge you/shall be youre ministre/and he that will be chefe shalbe youre servaunte: evẽ as the sonne of mã cam not that men shuld ministre vnto him/but for to ministre and geue his lyfe for the redẽpson of manye. Wherfore the officers in christes kingdome may haue no temporall dominion or iurisdiccion nor execute any temporall auctorite or lawe of violẽce/nor may haue any like maner amonge them. But cleane contrarye they must caste them selues doune vnder all/and become servauntes vnto all suffre of all and beare the burthen of euerye mans infirmityes/ãd go before them and fight for thẽ agenst ỹ world with the swerde of gods worde/euen vnto the dethe/after the ensample of christ.

And Math.xviij. When the disciples arcd who shuld be greatest in the kingdom of heuen / Christ called a yonge childe vnto him and set him in the myddes among thẽ sayenge: Excepte ye turne backe and become as childern/ye shall not entre in the kingdome of heauen. Now ionge childern beare no rule one ouer a nother / but all is se-

lowshipe amonge them. And he saide more ouer: whosoeuer humbleth him selfe after the ensample of this childe/he is greatest in the kingdome of heauē/that is/to be (as concerninge ambicion and worldly desyre) so childysh ỹ thou condest not heue thy selfe aboue thy brother/is the verye beringe of rule/and to be greare in christes kingdome. And to describe the verye facion of the greatnesse of his kingdome he sayde: He that receaueth one soch childe in my name receaueth me. What is that to receaue a childe in christes name? Verelye to submitte to meke and to humble thy selfe and to cast thy selfe vnder all men and to considre all mennes infirmityes and weaknesses/ād to helpe to heale their dyseases with ỹ worde of truthe/and to lyue purely that they se no contrarye ensample in the to whatsoeuer thou teachest them in christ/that thou putt no stumblinge blocke before them/to make them faule whyle they be yet younge and weake in the faith: But that thou absteyne as Paule teacheth. i. Thessalo. v. Ab omni specie mala/from all that might seme euell or wherof a man might surmyse amysse/& that thou so loue them/that whatsoeuer gifte of god in the is/thou thinke the same theirs and their fode and for their sakes geuen vnto the as the truthe is/and that all their infirmities be thyne/and that thou feale

them and that thyne harte mórne for them and that with all thy power thou gelpe to amende them/and cease not to crye to God for them nother daye nor nyght: and that thou let nothinge be founde in the/that any man maye rebuke/but whatsoeuer thou teachest them/thou that be: and that thou be not a wolf in a lambes skynne as oure holye father the Pope is/which cometh vnto vs in a name of hypocrisye and in the title of cursed Cham or Ham callinge himself Seruus seruorum/the servaunte of all servauntes/and is yet founde tyrannus tyrānorum of all tyrantes the most cruell. This is to receaue yonge childern in christes name: and to receaue yonge childern in christes name/is to beare rule in the kingdome of Christ. Thus ye se that Christes kingdom is all together spirituall/and the bearynge of rule in it is cleane contrarye vnto the bearinge of rule temporall lye. Wherfore none that beareth rule in it maye haue any tēporall iurisdictiō or minister any temporall office that requyreth violence to compell with all.

¶ Peter was not greater then the other Apostles/by any auctoryte geuen him of Christ.

They saye that Peter was chefe of the apostles/verelye as Apelles was called chefe of paynters for his excellent connynge aboue other/evē so Peter maye be called chefe of the apostles for his actiuite ād boldnesse aboue the other: but that Peter had any auctorite or rule ouer his brethern and felowapostles/ is false and cōtrarye to the scripture. Christ forbade it the last even before his passyō ād in dyverse tymes before/ād taught alwaye the contrarye as I haue rehersed.

Thou wilt saye: thou cāst not se how there shuld be any good ordre in that kyngdome where none were better then other and wher the superior had not a lawe and authorite to compelle the inferior with violence. The worlde trulye cā se no nother waye to rule then with violence. For there no mā abstayneth from evell but for feare/because the love of righteousnesse is not writen in their hartes. And therfore the popes kingdome is of the worlde. For there one sorte are youre grace/youre holynesse/youre fatherhod: A nother/my lorde byshope/my lorde Abbot/my lord pryor/ A nother/master doctor/father/bacchelare/master person/master vicar/and at the last cometh in simple syr Iohn. And everye man raygneth ouer other with might and haue everye rular his preson his iayler/his chay-

nes/his tormentes/evē so moch as the fryers obseruauntes obserue that rule/and cōpell every mā other with violēce aboue the cruelnesse of the hethē tyrātes/so that what cometh once in may never out for feare of tellinge tales out of scole. They rule ouer ỹ body with violēce and compell it whether the harte will or not/to obserue thinges of their awne makinge.

But in the kingdome of god it is cōtrarye. For the spirite that bringeth thē thyther maketh thē willinge & geueth thē lust vnto the lawe of god/and loue cōpelleth them to worke/and loue maketh every mans good and all that he can do commune vnto his neyghbours neade. And as every man is strōge in that kyngdome/so loue cōpelleth him to take the weake by the hand and to helpe him/and to take him that can not goo vppon his shulders and beare him. And so to do seruyce vnto the weker/is to beare rule in that kyngdome.

And because Peter did exceade the other apostles in fervēt service towarde his brethern/therfore is he called/not in the scripture/but in the vse of speakinge the chefeste of the apostles and not that he had any dominion ouer thē. Of which truth thou mayest se also the practyse in the Actes of the apostles after the resurrectyō. For whē Peter had bene & preached in the house of Cor

nelius an hethē mā the other that were cir-
cūcysed chode him/be cause he had bene in
an vncircumcised mās house and had ea-
tē with hī/for it was forbodē in ỹ lawe/ne
ther wist they yet ỹ ỹ hethē shuld be calle'd
And Peter was fayne to geue accountes
vnto them (which is no tokē of superiorite)
and to shew thē how he was warned of the
holy gost so to do Actes.xi.

And actes the.xv. whē a counceil' was
gathered of the apostles and disciples abou
te the circūcysiō of the hethē/Peter brought
forth/not his cōmaundmēt and the aucto-
ryte of his vicarshyppe/but the miracle ỹ
the holy gost had shewed for the hethen/
how at the prechinge of the gospell' the holy
gost had lighted vppon thē and purifyed
their hartes thorow faith/and therfore pro
ved that they ought not to be circumcysed.

And Paule & Barnabas brought forth
the myracles also that god had shewed by
thē amōge the hethē thorow preachīge of
faith. And thē James brought forth a pro
phecye of the old testamēt for the sayde par
te: And therwith the aduersaryes gaue o-
uer their holde/and they cōcluded with one
assent by ỹ auctoryte of the scripture and of
ỹ holy gost/that ỹ hethen shuld not be circū
cysed/ and not by the commaundment of
Peter vnder payne of cursynge/excommu-
nication & interdityngе and like bogges to

make foles and childerne afrayed with all.

And Actes.viij. Peter was sent of ẏ other apostles vnto the samaritanes/whiche is an evident token that he had no iurisdiccion ouer them (for then they could not haue sent him) But rather (as the truth is) ẏ the congregacion had auctorite ouer hym and ouer all other private persones/ to admitte them for ministres and send thē forth to preach whether so euer the sprete of god moued them/and as they sawe occasyon.

And in the epistle vnto the Galathians thou seyst also how Paule corrected Peter when he walked not the strayght waye after the truth of the gospell. So now thou seyst that in the kingdome of Christ and in his churche or congregacion and in his counsels the rular is the scripture approued thorow the miracles of the holy gost ⁊ men be servauntes only/and Christ is the heede and we all brethren: And when we call mē oure heedes/that we do not because thei be shorne or shauen/or because of their names: person/vicare/bisshope/pope: But onlye because of the worde which they preach Yf they erre frō the worde/then maye who soeuer god moueth his harte playe Paul ⁊ correcte him. Yf he will not obey the scripture/then haue his brethern auctorite by the scripture to put him doune ⁊ to send hī out of christes church amonge the heretikes

Gala.ij.

Scripture is the chefest of the apostles

which preferre their false doctrine aboue ỹ true worde of Christ.

¶ How the gospell punisheth trespasers/ and how by the gospell we ought to go to lawe with oure aduersaries.

THough that they of christes congregacion be all willinge: yet be cause ỹ the most parte is alwaye weake and because also that the occasyons of ỹ world be euer many and greate/ in so moche that christ which wiste all thinge before hand sayeth Math. xviij. Woo be vnto the worlde by reason of occasyons of euell/ and sayth also that it can not be avoyded but that occasyons shall come / therfore it can not be chosen but that many shall ouer faule whē a weake brother hath trespaced / by what lawe shall he be punished: verely by the lawe of loue /whose properties thou readest in ỹ. xiij. of ỹ first to ỹ ¶ corin. If the loue off god which is my profession be writē in myne herte/it will not let me hate my weake brother whē he hath offended me/no moare then naturall loue will let a mother hate her child whē it trespacerh agenst hir. My weake brother hath offended me/he is fallen/his weakneſſe hath ouerrowne him: it is not right by ỹ lawe of loue ỹ I shuld nowe fauſſe vpō him ¶ treade him downe in ỹ myre ¶ destroye him vtterly: But it is right by the lawe of loue ỹ I runne to him ¶ help

him vp agayne. ¶ By what processe we shuld go to lawe with our trespasers/christ teacheth vs Math.xviij. Tell hī his faute betwene hī & the with all mekenesse remē bring ỹ thou art a mā & mayst fautle also: Yf he repēt & thou love hī/ye shalt sone agre/& thē forgeue hī. And whē thou forgevest thy neyghbour/thē thou art sure that god forgeueth ỹ thy trespaces by his holy promysse Math.vi. Yf he heare ỹ not/thē take a neyghbour or two. Yf he heare them not/thē tell ỹ cōgregaciō where thou art: & let ỹ preacher pronoūce gods lawe agēst hī & let ỹ sad & discrete mē rebuke hī & exhorte hīūto repētaūce Yf he repēt & thou also loue him according to hi professyō/ye shalt sone agre. Yf he heare not ỹ cōgregaciō/then let hī be takē as an hethē. Yf he ỹ is offended be weake also/then let thē ỹ be stronge go betwene & helpe thē. And in like maner if any synne agēst ỹ doctrine of Christ & the professyō of a christē mā/so ỹ he be a dronckarde & an horekeper or whatsoeuer opē sinne he do/or if he teach false lernīge: then let soch be rebuked opēly before ỹ cōgregaciō & by ỹ auctorite of ỹ scripture. And if they repēt not/let thē be put out of ỹ cōgregāciō as hethē people. yf they thē be not ashamed/we haue no remedy but pacīētly to abide what god will do & to pray in ỹ meanetyme that god will opē their hartes & geue them repentaunce. Other lawe then this Christes

gospell knoweth not nor ỹ officers therof.

It is manifest therfore ỹ the kingdom of christ is a spiritual kingdō which no mā cā ministre well & a tēporall kingdō to / as it is sufficiētly proued: because ỹ no mā which putteth his hāde to ỹ plow/& loketh backe is apte for ỹ kingdō of heauē/as Christ answered Luke.ix. vnto hī ỹ wold haue followed hī/but wold first haue take leaue off his housholde. Yf a mā put his hād to the plowe of gods word to preach it & loke also vnto worldly busynesse/his plowe will surely go awrye. And therfore saieth christ vnto a nother ỹ wold likewise folow hī but desyred first to go & burye his father / Let the deed burye ỹ deed: but comethou & shewe or preach ỹ kingdom of god. As who shuld saye/be ỹ will preach the kingdome of god (which is christes gospell) truly/must haue his herte no where elsc. Luce.ix.

¶ What officers ỹ aposiles ordened ī christes chirche & what their offices were to do.

Wherfore ỹ aposiles folowīg & obeyng ỹ rule doctrine & cōmaūdmēt of oure sauiour Iesus Christ their master/ordened in his kingdome and congregacion two officers: One called after ỹ greke worde bisshop/in english an ouersear: which same was called preast after ỹ greke/elder in ēglish because of his age discreciō & sadnesse: for he was as nigh as coude be alwaye an elderly mā: as thou seist both in ỹ new ¶ Bisshope

old testament also/how the officers of the Jewes be called the elders of the people/ because(as thou maist wel thinke)they were ouer old men as nigh as conde be. For vnto age do men naturallye obey and vnto age doth god commaūde to geue honour sayenge Leui.xix. Ryse vpp before ỹ horeheed ād reuerence the face of the old mā And also experience of thinges and couldnesse/without which it is harde to rule wel is moare in age then in youth. And this ouersear did put his handes vnto the plowe of goddes worde and fed Christes flocke and tended them only without loking vnto any other busynesse in the worlde.

Deacon

Another officer they chose and called him Deacon after the greke / a minister in english/to ministre the almesse of the people vnto the poore and neadye. For in ỹ congregacion of christ loue maketh euery mās gifte and goodes comune vnto the necessyte of his neyghboure. Wherfore the loue of god beinge yet hote in the hartes of men/ ỹ rich that had the substance of this worldes goodes brought of their aboundaūce greate plentye vnto the sustentacyon of the poore and delyuered it vnto the handes of the Deacons. And vnto the helpe of the Deacons were wedowes of.lx.yere olde/holye/ vertuous/and destitute of frendes/chosen: to tende and wayte vppon the seke / and to

Wedowes

washe the sayntes fete that came from one congregacyon vnto a nother / whether for any busynesse or for feare of persecucyon. And these commune goodes of the churche offered for the sonccoure of the pore grewe in all churches so exceadingly e that in some cõgregacyõ it was so moch that it was sufficyent to mayntayne an hoste of men. In so moch that tyrantes did oft tymes persecute the christen for those commune goodes / as thou seist in the lyfe of. S. Laurence the deacon of Rome.

Cõmune goodes.

And moreouer the couetnousnes of the prelates was the decay of christendom and the encreasynge of the kingdom of Mahomete. For by the first springinge of the empyre of Mahomete / the Emperoures / Kinges and greate lordes of christendome had geuen their tresure so mightely vnto ỹ churche / what after greate victoryes and what at their deathes that their successours were not able to mayntayne batell agenst the Saracenes and Turckes (for the worlde was not yet in soch captyuyte ỹ they coude make their subiectes swere on bokes what they were worth and rayse vp taxes at their pleasure) so ỹ a certayne wryter of stories sayeth: The prelates gaped when the layemen wold take the warre vppon thẽ agenst the Turckes / and ỹ layemen loked when ỹ prelates wold laye out of their mony to ma

ke the warre with all and not to spende it in worse vse/as the most parte of thē were wōt to doo/spendynge the monye that was goten with almesse and blonde of marters vpon goodlye plate and greate vessels of golde and syluer without care of thinges to come/despysynge god whom they worshupped for their belyes sake only and also man. Moreouer it was the custome euen then/ saith the auctor/to axe what the bisshoprycke was worthye and to leaue a worse for a better or to kepe both with a vniō. And at ỹ same tyme Isacius ỹ bebite of ỹ Emperour came to Rome to confirme the pope in hys se with the Emperours auctorite/for the electyō of the pope was then nothinge worth excepte it had bene confirmed by the Emperoure/and he found so greate treasure in the churche of saynt Jhon Lateran/that for disdayne whiche he had ỹ they shuld haue soch treasure in store & not to helpe the Emperoure in his warres agenst the Turckes/ seynge his sodayers lacked wages / he toke it awaye with violence agenst the will of the prelates of which he exyled some/and payde his awne men of warre with one parte & toke a nother parte vnto him self ād sent the thirde parte vnto the Emperoure: whiche must neades haue bene a greate tresure in one churche.

Isacius

¶ By what meanes the prelates fell from Christ.

THe office of a bisshope was a rou-me at the beginninge that no man coueted and that no man durst take vpō him/saue he only which loued christ better then his awne liffe. For as Christ sayeth that no man might be his disciple excepte that he were readye to forsake lyfe ād all: euen so might that officer be sure that it wolde cost him his lyfe at one tyme or a nother forberinge recorde vnto the truth. But after that the multitude of the christen were encreased and manye greate mē had receaued the faithe /than both londes and rentes as well as other goodes were genē vnto the mayntenaunce as well of the clergye as of the poore: because they gaue then no tythes to the preastes /nor yet nowe doo saue in certayne contrees/ For it is to moch to geue almesse/offringes/lādes and tithes also. And then the bisshopes made thē substitutes vnder them to helpe them/whiche they called preast/and kepte the name bisshope vnto them selues.

But out of the deacons sprange all the mischefe. For thorow their handes went al thinge: they ministred vnto ỹ clargye/they ministred vnto the poore/they were in fauour with great & smal. And whē ỹ bishopes office began to haue rest & to be honorable/

then the deakons thorow fauoure and gif-
tes clam vp therunto/as lightlye he ỹ hath
the old Abbotes treſure ſuccedeth with vs
And by the meanes of their practyſe and
accoyntaunce in the worlde they were mo-
re ſubtyle and worldlye wyſe then the olde
biſſhoppes and leſſe lerned in goddes wor-
de/as oure prelates are / when they come
from ſtuderdſhyppes in gentlemens hou-
ſes/and from ſurueynge of greate mens lō
des/lordes ſecretes/kinges counſels / em-
baſidourſhyppe/from warre ād miniſtrige
all worldly maters/ye worldlye miſchefe: ⁊
yet now they come not thence / but receaue
all' ād byde there ſtill' /ye they haue enacted
by playne perlyament that they muſt byde
in the courte ſtille or els they maye not haue
pluralyte of benefyces. And then by litle ⁊
lule they enhaunced them ſelues and tur-
ned all' to them ſelues/miniſhinge the poo-
re peoples parte and encreaſynge theirs/ ⁊
ioyninge accoyntaunce with greate men/ ⁊
with their power clam vp and entytled thē
with the choſynge and confirminge of the
Pope and all' biſſhoppes/to flatter and pur
chaſe fauoure and defenders: truſtynge mo
re vnto their worldlye wiſdom then vnto ỹ
doctryne of Chriſt which is the wiſdom of
god/and vnto the defence of man then off
god. Then whyle they ỹ had the plowe by
the tayle loked backe ỹ plowe went a wrye/

The prelates muſt bide ſtill in the courte.

faith waxed feble and fayntye/ loue waxed colde/ ỹ scripture waxed darcke Christ was no moare sene: he was in the mounte with Moses/ and therfore the byshopes wold haue a god apon the erth whom they myght se/ and theryppon they began to dispute who shuld be greatest.

¶ How the Bisshope of Rome became greater then other/ and called him self Pope.

THē quod worldlye wisdome Hierusalem must be the greatest/ for that was christes sete/ Et factum est/ so it cam to passe for a ceason. And in conclusyon where a greate cyte was and moch ryches/ there was the bisshope euer greater then his folowes. Alexandre in Egipte and Antioch in Grece were greater then their neyghbours. Thē those decaynge Constantinople and Rome waxed greate and stroue who shuld be greater. And Constantinople sayed/ where the Emperoure is there ought to be the greatest sete and chefeste bisshope. For the Emperoure laye most at Constantinople/ because it was (I suppose) nigh the myddes of the empyre/ therfore I must be the greatest sayde the bisshope of Cōstātinople. Nay quod the bisshope of Rome/ though the Emperoure lye neuer so moch at Constantinople yt he is called emperoure of Romē & Ro-

me is the heed of the empyre/wherfore of right I must be the father of all watē. And thus whether they chalenged their title by the auctorite of god or man/or by Peter or poulinge/it was all one: so they might be greatest.

And great intercession was made vnto the Emperours of both parties: but in vayne a greate ceason/for ỹ Emperours stopped their eares at soch ambiciōs requestes longe tyme/till at ỹ last there came an Emperoure called Phocas which laye long in Italye & was a very softe mā & a praye for prelates. In whose tyme Boniface ỹ third was bisshope of Rome/a mā ambicious & greadye vpō honoure & of a very sotle witte/nothing inferior vnto Thomas wolsice/cardinall of Yorcke. This Boniface was greate with the Emperour Phocas & with his wylye persuasions & greate intercessiō together obtayned of Phocas to be called ỹ chefest of all bisshopes & that his churche shuld be ỹ chefe church. Which auctorite as sone as he had purchased/he sent immediatly his cōmaūdmēt with ỹ Emperours power vnto all ỹ bisshopes of Almanye cōmanding ỹ euery bisshope shuld calle all ỹ preastes of his diocese & charge thē ỹ euery mā shuld put awaye his wife vnder payne of excommunicaciō. Whiche tyrānye though greate resistaūce was made agēst it/he yet

Phocas.

Pope Boniface the thirde

The chastyte of preastes how it came vp

brought to passe with ỹ Emperours swer de ād his awne subtylyte togither. For the bisshopes were rich and durst not displeasse the Pope for feare of the Emperoure.

Assone as Nemroth that mightye hunter had caught this praye/that he had cōpetted all bisshoppes to be vnder him and to swere obedience vnto him/then he begane to be greate in the erth/and called hymself Papa with this interpretacyon/father of fathers. And when the Pope had exalted his throne aboue his felowes then the vnite that ought to be amonge brothern in Christes churche/brake: and demsion begā betwen vs/and the grekes /whiche grekes (I suppose) were at that tyme the one half of christendom. And when any Pope sens erhorteth them to vnite/they answere/that he which will raigne ouer his brethrē with violēce breaketh vnite & not they /ād ỹ they will not be vnder his tyranny where vnto he calleth thē vnd a coloure of vnite. And from hence forth with the helpe of his bisshopes which were swore to be true ligemen vnto him/when before tyme they were admitted to their bisshoprykes of ỹ Emperours and kinges/he began to ley abayte to catche the hole Empyre into his handes also.

Papa

Diuision in the church.

¶ By what meanes the Pope inuaded the Empyre.

Mahomet & the Pope began at one tyme.

AT that same ceason Mahomete the auctor of ỹ secte of the turckes and saracenes began. And as sone as he had gott moche people vnto him with wyles and fayned myracles he inuaded the empyre of Rome in those quarters. And loke how besye Mahomete was in those partyes/so besye was the Pope in these quarters to invade ỹ empyre (with ỹ helpe of his sworne bisshopes which preached all of none other god then the Pope) whyle the Emperoure was occupyed a farre of in resistynge of Mahomete.

And within few yeares after when the kinges of Italy now and then vexed oure holy fathers for their couetuouse ambicyon then Gregorye ỹ thyrde ioyned amyte with the Frenchmen and called them to helpe/ by whose power they gatte all they haue & also mayntayne it vnto this daye. For if any man sens that tyme hither displeased ỹ Pope neuer so litle / he immediatlye cursed him and excommunicate him and proclayned him no right enheritoure and that it was not lawfull to holde of him and absolued his lordes and subiectes of their allegeaunce/& sent his blessynge vnto the frenche kinge and remission of synnes to go and cõquere his londe/the Pope and frenche king alwaye deuydynge the spoyle betwene thẽ/ the bisshopes and all that serued god for ỹ

Gregory The pope came vpp by the frẽchmen & by them he cõtinueth his estate styll.

belye preachinge the popes myght/ howeÿt he had power so to do/ and all thynges to bynde and loose at his will/ wrestinge the scriptures to serue for their purpose/ corruptinge all the lawes both of God and man to proue hys godhed withall.

Pope Zacharias the firste.

Hildericus

Pipinus

THen came Pope Zacharias ÿ first in whose tyme Hildericus was kinge of Fraunce a man that gouerned his royalme (as it ofte chaunceth) by a debite (as persones preach) one Pipine a lorde of his owne and his sworne subiecte. This Pipine sent an holy bisshope to Pope Zacharias that he shulde helpe to make him kinge of Fraunce and he wold be hys defender in Italye (as the maner of scaffed horses is the one to clawe the other) ād Zacharias answered that he was more worthye to be kinge that ruled the royalme and toke the laboures/ than an ydle shadowe ÿt went vp and doune and did nought. And so vppon that the lordes of Fraunce by the persuasyons of the prelates consented vnto Pipine and thrust doune their right kynge vnto whom they were sworne/ and made a monke of him. And both the lordes & also Pipine toke dispensacyons for their othes of oure holy father and were forsworne. Thus was oure holy father the Pope crepte vp in to the consciences of men with

The kinge of Fraunce was made a mōke.

his false interpretacion of bindinge ād loos
synge good. viij. hundred yeres agone.

Pope Steuen the seconde Estulphus

THen came Pope Stephanus the se-
cōde out of whose hādes Estulphus
kinge of Lombardye wold fayne ha-
ue scratched som what / for he thought that
the holye fathers gathered to faste and had
all readye raked to me he vnto them. But
the new kinge Pipine of fraunce warned
of his duetye and seruyce promysed / & min
defull of old frendshyppe / and hopynge for
parte of the praye / came to succoure the po
pe. And when he had subdued the kinge of
Lombardye / he gaue vnto oure holy father
or rather to seynte Peter that hungry beg
ger greate prouinces and contrees in Lō-
bardye and in Italye / with the yle corsica
and many greate cytyes of which some per
tayned vnto the Emperoure beynge thē at
Constantinople / ād yet the Emperoure had
sent before vnto kinge Pipine that he shuld
not gene of his townes vnto the Pope.
But Pipine answered that he came for the
same intent / & to enhaunce oure holy father
And oure holy father receaued them.

And thus the Empyre was deuyded in
two partes: the Pope and the frenchkynge
partynge the one half betwene them. And
as the Emperoure decayed / the Pope gre-
we. And as the Pope grewe / so the secte of

Mahomete grewe/for the Emperoure (hai se his empyre lost) was not able to defende him self agenst the infidels. And the Pope wold suffre no helpe hence to come for two causes: One/lest the Emperoure shuld re-couer his Empyre agayne/and a nother be cause ỹ prelates of the grekes wold not sub mitte them selues vnto his godhed as the prelates of these quarters of ỹ worlde had done.

By what mes nes Mahomet waxed great

After Pipine raygned his sone ỹ grea te Charles whom we calle Charlmay ne which knewe no nother god but ỹ Pope/nor any other waye to heauen then to doo the Pope pleasure. For the Pope ser ued him for two purposses: One/to dispen ce with him for whatsoeuer mischeue he did: a nother/to be stablissshed in the Empy re by his helpe/for without his fauoure he wist it wold not be/so grea-e a god was ou-re holye father become all readye in those dayes.

Carolus mag nus

This pope steuen in his latter dayes fell at variaunce with Desiderius kynge of Lõ bardye aboute the archebisshoppe of Ra-uenna.

Desiderius

After Steuen succeded Adrian the fir ste with whom Desiderius the kynge of Lombardye wold fayne haue ma-de peace/but the Pope Adrian wolde not.

Pope Adrian the first.

And shortly vpon that the brother of this Charlmayne which raygned with hym in half the dominion of Fraunce dyed/ whose wyse for feare of Charles fled with hir.ij sonnes vnto Desiderius kinge of Lombardye for succoure. Desiderius was gladde of their cominge trustynge by the meanes of these two childern to obtayne fauoure amonge many of the Frenchmen and so to be able to resist Charles if he wold meadle and to bringe Italy vnto the right Emperoure agayne/and wold haue had that pope Adrian shuld haue anoynted them kinges in their fathers roume. But Adrian refused that to do(for he sawe Charles mighty and mete for his purpose) and was as wylye as Desiderius and thought to kepe out the right Emperour and be Emperour of Rome him self/though he gaue a nother the name for a ceason till a more cõuenyent tyme came.

Then Desiderius warred vpon the popes iurisdictyõ. And Adrian sent to Charles. And Charles came with his armyeād draue out Desiderius and his sonne/whiche sonne fled vnto the right Emperoure to Constantinople. And Charles and the pope deuyded the kingdome of Lombardye betwene them. And Charles came to Rome. And the Pope and he were sworne together/that whosoeuer shuld be enemye vn

to the one / shulde be enemye also vnto the other.

This Adrian gathered a counsell immediatlye of an. C. liij. bisshopes / abbotes / and religious persones ād gaue vnto Charles and his successours the empyre of Rome and ordened that the right and power to chose the Pope shuld be his / and that no bisshope shuld be consecrate tyll he had obtayned of him both consent and the ornamētes of a bisshope also (which they nowe bye of the pope) vnder payne of cursinge and to be delyuered vnto blacke Sathan ẏ deuell and losse of goodes Dist. lxiij.

And Leo the thirde which succeded Adrian confirmed the same & crouned Charles Emperoure of Rome for like seruyce done vnto him. And then there was appoynt ment made betwene the Emperours of Cōstantinople and of Rome and the places assygned how farre the borders of ether empyre shuld reach. And thus of one empyre was made twayne. And therfore the empyre of Cōstātinople for lacke of helpe was shortlye after subdued of the Turckes. *Leo the thirde pope.*

The sayde Leo also called Charles the most Christen kinge / because of his good seruyce: which tytle the kinges of Fraunce vse vnto this daye though manye of them be neuer so vnchristened: As the laste Leo called oure kynge the defender of the faith. *Most christen kinge.* *Defender of the fayth*

The eldest sõne of the holy sete.

And as this pope Clemens calleth the duke of Gelder the eldest sonne of the holye se of Rome/for no nother vertue nor property that any man can knowe saue that he hath bene all his life a pickequarell and a cruell and an vnrighteous bloudesheder/ as his father that sitteth in that holy seis. So now aboue seuen hundred yeres to be a christen kinge is to fighte for the Pope/ and most christen that most fyghteth and sleeth most men for his pleasure.

The lyfe of Charles

This Charles was a great conqueroure that is to saye a greate tyraunte/and ouercame many nacyons with the swerde/and as the Turcke compelleth vnto his fayth/ so he compelled them with violence vnto ỹ fayth of Christ saye the storyes. But(alas) Christes fayth whereunto the holy goost onlye draweth mennes hartes thorowe preachinge the worde of truthe and holye lyuynge accordynge therto/he knewe not/but vnto the pope he subdued them and vnto this superstycyous idolatrye which we vse clene contrarye vnto the scripture.

Practyce.

Moreouer at the requeste and greate desyre of his mother/he maryed the doughter of Desyderius kynge of Lombardye/but after one yere vnto the greate dyspleasure of his mother he put hir awaye agayne: but not withoute the false setyltye

of the Pope thou mayst be sure neither with oute his dispensacyon. For howe coude Charles haue made warre for the Popes pleasure with Desiderius hir father / and haue thrust him out of his kingdome / and banished his senne for euer / deuydynge his kingdome betwene him and the pope / as longe as she had bene his wife?

And therfore the Pope with his auctorite of bindinge and lowsynge / lowsed the bondes of that matrimonye (as he hath many other sens and daylye doth for lyke purposses) to the entent that he wold with the swerde of the French kinge put the kyngdome of Lombardye that was some what to nye him / out of the waye: by the reason of whose kinges his fatherhode coude not raygne alone nor assygne or sell the byshoprykes of Italye to whom he lusted and at his pleasure.

He kepte also. iiij. concubynes / and laye with two of his ayne doughters therto. And though he wist howe that it was not vnknowne / yet his lustes beyng greater the greate Charles / he wold not wete nor yet re frayne.

And beyonde all that / the sayenge is: that in his old age a hore had so bewitched him with a ringe & a perle in it and I wotte not what ymagerye grauen therein /

that he went a saute after her as a dogge after a bitche/and the dotehed was beside hym selfe and hole oute of his mynde: in so moche that when the hore was deed he coude not departe from the deed corps/ but caused it to be enbaumed & to be caryed with him wother so euer he went / so that all the worlde wondered at him: tyll at the last his lordes accombred with caryenge her from place to place and a shamed that so old a man /so greate an Emperoure and soch a most christen kynge/on whom & whose deades euerye mannes eyes were sette/ shuld dote on a deed hore/toke cõsell what shuld be the cause. And it was concluded that it must neades be by enchauntement. Then they went vnto the cophyne and opened it and sought and founde this rynge on hir finger: whiche one of the lordes toke of and put it on his awne finger. When the ringe was of/he commaunded to burye hir/regardinge her no lenger. Neuerthelesse he cast a phantasye vnto this lorde and began to dote as fast on him / so that he might neuer be oute of syghte: But where oure charles was there must that lorde also be/and what Charles did / that must he be preuye vnto: vntyll that this lorde perceauynge that it came because of this enchaũted ringe/for very payne & tediousnesse toke and cast it in to a well at Acon in dutchlon

de. And after that the rīge was in the well the emperoure coude neuer departe frō the towne/but in the sayde place where the ringe was cast/though it were a foule marresse/yet he bilt a goodly monasterye in ẏ worshyppe of oure ladye ād thyther brought reliques/ from whence he coude gett them ād pardones to sanctesye the place ād to make it more hanted. And there he lyeth & is a saynte/as ryght is. For he did for Christes vicare as moch as the greate Turcke for Mahomete: but to saue his holynesse that he might be canonized for a saynte they fayne in his lyfe that his abydinge there so contynuallye was for the hotte bathes sakes which be there.

After Charlemayne lewes the mylde was emperoure/which was a verye pacyent man (a nother Phocas and a nother praye for the pope) and soo meke and softe that seacelye he coude be angrye at any thinge at all. Whan oure holy fathers had sene his water and spyed what complexion he was/they chose Steuen the iiij. of the name Pope with out his knowlege and bad him nother god morowe nor good evē nor once god spede aboute the matter agenst their awne graunte vnto his father for his good seruyce. And his softenesse was yet somwhat displeased therewith in as moche as the eleccyon of the Pope par-

Lewes the milde

Pope Steuen the.iiij.

tayned vnto his right. But the Pope sent embassadoures and wrote all the excuses that he coude and cam after him silf to frau ce to him & peaced him ād cronned him the re empereoure and passed the tyme a ceason with him and they became very familiar to gether.

Pope Paschale.

After that/they chose Paschalis pope of the same maner/wich Paschalis sent imme diatlye legates vnto the emperoure softe lewes excusinge him silf and sayenge: that it was not his faute but that the clergye and the comone people had drawne him therto with violence agenst his will. Then the em peroure was content for that ones and bad they shuld no more do so/but that the old or dinaunce ought to be kepte. The softenesse of this lewes did hī moch care. For he was after presoned of his awne sōne with helpe of pope Gregorye the fourth.

After this mānes dayes the popes ne uer regarded the emperours/nor did the clargye of Rome sue any more to the empe roure/ether for the electyō or cōfirmaciō of the pope. More ouer after this Lewes the re was neuer emperoure in christēdō of any power or able of his awne might to correc te any pope/nether was there any kynge ỹ coude correcte ỹ outrages vices of ỹ spiri tualtye of his awne royalme after this tyme For this Lewes lefte. iij. sonnes amonge

which he deuyded the royalme of Fraunce and all douchlōd. Which same for pryde & disdayne that one shuld haue more then a nother fell to gether (as we saye) by the ears/ech destroyenge others power/so that fraunce was afterwarde of no might to do any greate thinge. And then the pope raygned in Italy alone without care of any emperoure: in so moch that Nicholaus the first decreed that no seculare prynce or emperoure shuld haue ought to do or be at the counsels of the clergye. ¶ And after ỳ Adriā ỳ secōde was chosē popeỳ ēperours debite beinge in Rome & not once spokē to of ỳ mater

Alone

Pope Nicholaus the first

Pope Adrian the.ij.

And whē the emperours embassadoures dysdayned/they answered who cā resiste ỳ rage of ỳ people/& prayed thē to be contēt & to salute hī as pope. And Adriā ỳ.iij decreed ỳ they shuld not abyde or tarye for ỳ emperours cōfirmacyō or auctorite in chosinge ỳ pope & ỳ ỳ pope only shuld calle a generall coūcell & not ỳ emperoure: or if ỳ emperoure wold presume ỳ to doo/the coūcell shuld be of none effecte though all ỳ prelates of christendome were there and though what soeuer they did were but goddes worde. So mighrye was he best now wared whē he once begā to raygne alone. And frō this tyme hitherward perished ỳ power of ỳ ēperours & ỳ vertue of ỳ popes sayeth platina in the life of popes. For syns that tyme

Pope Adrian the.iij.

The vertu of the pope and power of the emperour perished to gether.

as there was none emperoure of might/ so was there no pope of any vertue.

After this lewes the empyre of Fraunce and of all douchlande was deuided betwene his.iij.sonnes which(as I sayed)fought one with a nother and destroyed the strength of the empyre of Fraũce. And frõ that tyme to this which is aboue. vij. hundred yeres thou shalt reade of few popes ẏ haue not led their lyves ĩ bloudshedĩge/ In so moch ẏ if thou cõsidre ẏ storyes well thou shalt easely perceaue ẏ there hath bene slay aboute their cause farre aboue.xl. hundred thousand men/besydes that there hath bene but few princes in christendome ẏ hath not bene busyed and combred a greate parte of his lyfe aboute their mater. Other in warres begone at their settinge on/other in ceasinge scismes or diuision that hath bene amonge the clargye who shuld be pope/ or striuynge of bisshopes who shuld be greatest/as Betwene the bysshope of Yorke and Canterburye in Englond and Betwene the bisshopes of Englonde and Wales/wherof all the cronycles be full/or in reforminge fryers or monkes/or in sleynge thẽ that vttered their false hypocrysye with goddes worde.

The popes haue bene only ye bloudsheders aboue.vij C.yeres.

When the emperoure was doune and no man in christendom of any power to be feared/then euerye nacyon fell vppõ other

and all landes were at variaunce betwe-
ne them selues. And then as the danes ca-
me in to Englond and vered the englishme
and dwelt there in spyte of their hartes / e-
uen so came straunge nacyons whose na-
mes were scace heard of before in these
quarters (as the Vandales / Hunnes and
Gothes) and ran thorow out all christendō
bi. C. thousandes to gether and subdued ỹ
landes and dwelt therin maugre the inha-
bitours / as thou mayst se in Douchlond
how diuerse nacyons are inclosed in ỹ mid
des of the lond of a straunge tongue which
no douchmen vnderstondeth: and that rule
continued well. viij. or. ix score or. ij. hūdred
yeres. And in all this ceason whosoeuer
wan the maystrye / him the spiritualtye re-
ceaued and him they crowned kynge and to
him they clawe. And what so euer any tyrāt
had robbed all his life / that or the most par-
te therof must he deale amōge them at his
deeth for feare of purgatorye. The spiritu-
altye all that seasō preached the pope myght
telye / bilt abbayes for recreacyon and quyet
nesse shryninge them alwaye for sayntes
which purchased thē premileges or fought
for their libertyes or disputed for the popes
power / how so euer they lived (but after. l. ye
re when their lyves were forgotten) and if
any resisted them what so euer mischeuen
they went about / him they noted in the chro

Vandales
Hunnes,
Gothes

nycles as a cruell tyrant: ye & whatsoeuer misfortune chaunced any of his posterite after him/that they noted also/as though god had plaged thē/because their fore father was disobedient vnto holy church/ād euer put the storyes that vtterred there wekednesse out of the waye and gathered reliques frō whence they coude gett thē & fayned myracles & gaue thē selues onlye vnto poetrye: & shutt vp the scripture: so that this was the very tyme of which Christ speaketh. Math. xxiij. in which false prophetes shuld aryse and shew myracles and wonders to deceaue the very electe if it had bene possible.

Beringarius

HYnacky e in this busye worlde ỹ kinges of Lūbardye gatte a litle might & came vpp agayne and were diuerse tymes emperours/though of no greate might. And one Beringarius kinge of Lūbardye begā to medle with oure holy fathers busyneſſe. Wherfore the pope fled vnto Otho kinge of the Saxōs which by that tyme had goten might/ād brought him in to Italye agēſt Beringarū/ which Otho ouercam Beringarium & was made emperoure for his laboure/and thus came the empyre firſt vnto douchlonde

Otho.

Pope Iboñ the xij.

And Otho receaued the empyre of one

pope Jhoñ(sayethey)with this Othe: J Ortho do promesse and swere vnto the lorde Jhoñ by the father /the sonne and the holy gost/and by this wod of the crosse that maketh lyvinge & by these reliques of saynt es/that if J come to Rome with goddes helpe/ J will exalte the holye church of Rome and the ỹ gouernourt of the same vnto my power: Nether shalt thou lose lyfe nor membres or that honoure that thou hast by my will/counsell/cõsent or settynge a worke. Moreouer J will make in Rome no cõstitucyon or ordinaunce of any thinge that pertayneth vnto the or vnto the Romaynes with outh thy counsell And what so euer of the landes of saynte Peter cometh vnto oure handes/ J will delyuer it the. And vnto whomsoeuer J shall committe the rule of Italye/ J will make hi swere that he shall helpe the/to defende the londes of saynt Peter vnto his power.

Pope Gregory the.v,

And Gregory the fifte(when they had gotte at the last that which they longe gaped for)made this ordynance of chosynge the emperoure/to stablysh it with all: that vi. lordes of Almanye. iij. of the spiritualtye and. iij. of the temporaltye with the kinge of Bohẽ the seuenth to be the odde man & vmpere/shuld chose him for euer and send hi to ỹ Pope to receaue his Othe & to be crouned

Neuertheleſſe the Pope to kepe the Emperoure a farre of ſendeth him his coronacyon home to him oftymes moch leuer than that he ſhuld come any neare / as a meke ſpryted man/that had leuer lyue ſolytarye and alone then haue his holyneſſe ſene.

¶ A propre ſimilitude to deſcribe oure holy father.

AND to ſe how oure holy father cā vp marke the enſample of an yuyetre: firſt it ſpringeth out of the erth / and then awhyle creperh alonge by the grounde tyll it finde a greate tree: then it ioyneth it ſelf beneth alowe vnto the bodye of the tre and creperh vpp a litle and a litle fayre and ſofdye. And at the beginninge while it is yet thyn ād ſmall that the burthē is not perceaued/it ſemeth glorioufe to garnyſh the tre in the wyntre and to bere of the tēpeſtes of the wether. But in the meane ceaſon it thruſteth his rootes in to the barcke of the tre to hold faſt with all and ceaſſeth not to clym vpp tyll it be at the toppe and aboue all. And then it ſenderh his braunches alonge by the braunches of the tre and ouergroweth all and wareth greate/heuye ād thycke and ſucketh the moyſtoure ſo ſore out of the tre and his braunches/that it choketh and ſtifleth them. And then the foule ſtinckinge vvye wareth mighrye in the ſtōpe of the tre and becometh a ſete ād a neſt for all

vnclene birdes and for blinde oules which hauke in the darke and dare not come at the light.

Euen so the bisshope of Rome now called Pope at the beginninge crope a longe vpon the erth/and euerye man trode vppō him in this worlde. But assone as there came a christen Emperoure he ioyned himself vnto his fete and kissed them /and crope vp a litle with beggynge now this preuilege now that/now this citye now that/to fynde poore people withall and the necessary ministres of goddes worde. And he entitled the Emperour with chosynge the pope and other bisshopes/and promoted in ỳ spiritualtye/not whom vertue and lerninge but whom the fauoure of greate men commended:to flater to gette frendes ād defenders with all.

The chosynge of the pope & all byssh opes pertayned vnto the Emperoure ād kynges once.

And the almesse of the congregacyon which was the fode and patrimonye of the poore and necessarye preaches/that he called saynt Peters patrimony/saynt Peters rentes/saynt Peters londes/saynt Peters right:to cast a vayne feare ād an hethenish superstitiousnes in to the hartes of mē/that no man shuld dare meadle with what soeuer cam once in to their handes for feare of saynt Peter/though they ministred it neuer so euell:and that they which shuld thinke it none almesse to geue thē any more(be-

The almes geuē vnto the poore is become sent Peters patrimonye

cause they had to moch all readye) shuld yet geue saynt Peter somwhat (as Nabucodo-
Danielis, xiiij. nesser gaue his god Beel) to purchesse an aduocate and an intercessor of Saynt Peter/ and that Saynt Peter shulde at ẏ first knocke let them in.

And thus with flaterynge and fayninge and vayne supersticion vnder the name of Saynt Peter he crepte vpp and fastened his rootes in the harte of the Emperoure/ and with his swerde clame vpp aboue all his felowbisshopes and brought them vnder his fete. And as he subdued them with the Emperours swerde/ euen so by sotyltye ād helpe of them (after that they were sworne faythfull) he clam aboue the Emperoure/ and subdued him also/ and made him stoupe vnto his fete/ and kysse them a nother whyle. Ye Pope Celestinus crowned
O Lucifer the Emperoure Henrye the fifte holdinge the croune betwene his fete. And when he had put ẏ croune on/ he smote it of with his fete agayne sayenge: that he had might to make Emperours and to put them doune agayne.

And he made a constitucion that no layman shuld medle with their maters nor be in their counsels or witte what they did/ ād that the Pope onlye shuld calle the counsell and the Emperoure shuld but defende the Pope/ prouyded all waye that the counsell

ſhuld be in one of the Popes townes / and where the popes power was greater then the Emperoures: then vnder a pretence off condemnynge ſome hereſye he calſed a generall counſell / where he made one a patriarcke / a nother Cardinall / a nother Legate a nother Primate / a nother Archebiſſhope a nother Biſſhoppe / a nother Deane / a nother Archedeacon and ſo forthe as we nowe ſe.

And as the Pope played with the Emperoure / ſo did his braunches and his mẽbres the biſſhopes playe in euery kingdom duckdom and lordſhyppe: in ſo moch that ỹ verye heyres of them by whome they came vpp / hold nowe their londes of them and take them for their chefe lordes. And as the Emperoure is ſworne to the Pope / euen ſo euery kynge is ſworne to the biſſhopes and prelates of his royalme: ād they are the cheffeſt in all perliamentes: yee they and their monye and they that be ſworne to them ād come vpp by them rule all to gether.

Qualis pater talis filius. good naturall childern

And thus the Pope the father of all hypocrites hath with falſhode and gyle peruerted the ordre of the worlde and turned the rootes of the trees vppwarde and hath put doune ỹ kingdō of chriſt / & ſet vp ỹ kingdome of the dewell whoſe vicare he is / and hath put doune the miniſtres of chriſt / and

The popis order compared with Chriſtes.

hath set vpp the ministres of Sathan/disguised yet in names and garmentes like vnto the angels of light and ministres of righteousnes. For Christes kingdome is not of the worlde Jhon.xviij.ād the Popes kingdome is all the worlde.

And Christ is nether iudge nor diuider in this worlde Luke.xij. But the pope iudgeth and deuideth all the worlde ād taketh the empyre & all kingdoms and geueth thē to whom he lusteth.

Christ saieth Mathew.v. Blessed are ỹ poore in spirite:so that the first steppe in the kingdom of Christ is humblenesse or humylite/that thou canst fynde in thyne harte to do seruyce vnto all men ād to suffre that all men treade the.

The Pope saieth. Blessed be the proude and hyeminded that can clym and subdue all vnder them and mayntayne their right and soch as will soffre of no man:so that he which was yesterdaye taken from the dongehill and promoted this daye by his prince/shall to morowe for the Popes pleasure curse him & excomunicate him & interdyte his royalme.

Christ saieth. Blessed be the meke or softe that be harmlesse as doues.

The pope blesseth them that can set all the worlde to gether by the eares and fight and slee manfully for his sake / that he

maye come hote from bloudshedinge to a bysshoprycke as oure Cardinall did / and as Saynt Thomas off Canterburye dyd/ whiche was made bysshoppe in the feld in complete harnesse on his horse backe & his speare bloudye in his hande.

Christ hath nether holes for foxes nor nestes for birdes nor yet wheron to laye his heed /nor promysed ought in this worlde vnto his disciples: nor toke any to his discyple but him that had forsaken all.

The yuyetre the Pope hath vnder hys rootes thorowe out all christendome in euerye village holes for foxes and nestes for vnclene birdes in all his braunches / and promyseth vnto his disciples all the promocions of the world.

The nerer vnto Christ a man cometh/the lower he must descende and the poorer he must ware : But the nerer vnto the Pope ye come/the hyer ye must clymme and the more ryches ye must gather whence so euer ye cā gett thē/to paye for youre bullles/ and to purchase a glorious name and licence to were a mytre and a crosse and a palle and goodlye ornamentes.

¶ Howe the Pope receaueth his kingdome off the deuell and howe he distributeth it agayne.

SHortly/the kingdomes of the erthe and the glorie of them (which Christ refused) Mathew. iiij. did the deuell profer vnto the Pope/and he immediatlye fell from Christ and worshypped the deuell/and receaued them. For by falshed (as he mayntayneth them) cam he therto/and by falshed do all his disciples come therto. Who of an hundred one is Pope/bisshope or any greate prelate/but ether by necromācye or symony or waytyng on greate mens pleasures and with corruptinge of goddes worde and fassyoninge it after their lustes.

The pope distributeth his fathers kingdō.

And the Pope after he had receaued ỹ kyngdome of the worlde of the devell and was become the deuels vicare/toke vpp in like maner all christendom an hye & brought them from the mekenesse of Christ vnto the hye hill of the pryde of Lucifer and shewed them all the kingdom of the erthe/sayenge: fall doune and worshippe me/and I will gene yon these. Vnto the spiritualtye he sayth: fall from christ and preach me and take thou that cardenalshyppe thou ỹ bisshoprycke/thou ỹ Abbotshepe/and so forth: thou as manye benefyces as thou wilt and a dispensacion for what thou wilt. And to monkes and fryars in lyke maner/take thou that hole/and thou that nest with what preuileges ye will desyre ād dis-

spensacyons of youre rules / yf ye will preach me.

And vnto the temporaltye he sayeth first to the Emperoure / yf thou wilt faulle downe and kysse my fete and swere to holde of me and to defende me I geue the the empyre.

And to all kynges in like maner / yf they will swere to defende his libertyes / and to holde of him / he crowneth them. And euen so all temporall lordes from the hyghest vnto the lowest and all officers and all maner subiectes / yf they will enioye londes / rentes / offices / goodes and their veryre lyues they must runne the same waye.

The verye hores (goddes honoure vnregarded) as longe as they despyce not him and his ordinaunces / they shall haue nestes in his rentes and amonge his prelates. And the theues and murtherars shall haue dennes in his sentuaryes / what soeuer they do agenst god / so longe as they hange on him.

The Apostles chose preastes to preache christ onlye all ether thinges layde aparte / and chose none but lerned and vertuouse.

The popis order compared with the order of the apostles

The popis preastes.

The Pope shaueth who soeuer cometh / leuer oute off the stues then from studye

and when they be sworne he sendeth them vnto all greate mennes houses to preache his godhed/to be stuardes/surveyers/receauers & counselers of all maner mischefe: to corrupte wife/doughter and mayde/ and to betraye their owne master/as oft as it needeth to promote their falsehed wyth all. For therto are they sworne to gether. And when they haue done all mischefe/ there shall no man wete whence it cometh.

The apostles chose deacons to ministre the almes of the ryche vnto the poore. And to helpe the deacons they chose wedowes of .lx. yere old holye and destitute of frendes to tende the syke. And the Pope in steade of such wedowes maketh who soeuer cometh whether she be yonge or old/but none saue them that be rich and able to paye .xx. xxx. or .xl. pounde for their profession/ to whom for as moch more he will gene a dispensacion on the morow to marye agayne. And in steade of suche deacons he maketh both deacons and subdeacons which do nethinge at all but are vayne names without office/excepte it be that on some holye daye in stede of ministringe the goodes of the churche vnto the poore they singe a pistle or gospell to begge moare from the poore. And as hys Deacons ministre the goodes of the church vnto the poore: even so do his preastes preache christes gospell vnto

The popis wedowes

The popis deacons

his flocke

And the almesse that was geven to the sustentacyon of the poore/which thou shalt reade in storyes that it was in some cytyes aboue.xx.xxx.xl.yee an hundred thousand pounde/and all the londes geuen for the same purposse/they haue stolen from them and haue deuided it amonge them selues. And therwith did they at the beginninge corrupte the greate men of the world and clam vp to this heythe where they now be. And for ỹ haue they stroyen among them selues this viij. hundred yeres. And to mayntene that which they haue falselye gotten/hath ỹ pope stured vp a swerde of warre in all christẽdom this. viij. hundred yeres and hath taken peace clene out of the worlde. *How the pope diuideth the almes of the pore people*

When the byssshopes/preastes and deacons were fallen and had receaved of the pope the kyngdom that partayned vnto the poore people and had robbed them and parted their patrimonye amonge them selues: then sprange the orders of monkes. Whose profession was/to abstayne from flesh all their liues/to were vile rayment/to eate but once in the daye and that bur butter/chese/eggs/frutes/rootes and such thinges that were not costlye and might euerye where be founde. And they wrote bokes and wrought diuerse thinges to gete their lyuinge with all. When the laye men sawe that the preas- *Monkes.*

stes were faull'en in to such conetuousnes/ ād that the monkes were so holye: they thought/ these be mete men to ministre oure almesse vnto the poore people. For their profession is so holye that they can not dysceaue vs as the preastes doo/ ād made the mōkes tutors and ministres vnto the poore and gaue greate londes and richesse in to their handes to deale it vnto the poore. Whē the monkes sawe soch abundaunce/ they fell after the ensample of the preastes and toke dispensacyons of the pope for their rules & strayte professiō which now is as wyde as their coules and deuided all amonge them and robbed the poore once moare. And oute of the abhayes toke he the most parte of his bysshoprikes and cathedrall churches and the most parte of all the londes he hath/ besydes that there remayne yet so many mightye abbayes and nunryes therto.

Assone as the monkes were faull'en/ thē sprange these begginge fryers out of hell/ the last kynde of caterpill'ars/ in a more vile apparell and a more strayte religion that (if ought of relefe were lefte amonge the laye men for the poore people) these horseleches might sucke that also. Which dranebees assone as they had lerned their crafte and had

Beggynge fryers.

bilt the goodly and costlye nestes/and theyr limiters had diuided all contrees amonge them to begge in/and had prepared lyuinges of a certaynte/though with beggynge/ then they also toke dispensacyons of the pope for to lyue as largelye ād as lewdelye as the monkes.

And yet vnto the laye men whem they haue thus falselye robbed and frō which they haue deuided them selues and made thē a seuerall kyngdome amonge them selues/they leaue the payenge of tolle/custome and tribute (for vnto all the charges of the royalmes they will not paye a mite) and the findinge of all the poore: the findinge of scolars for the most parte: the findinge of these forsayde horseleches and caterpilars the beggynge fryers the reparinge of hye wayes and brydges the buyldinge and reparacyons of theyr abbayes and cathedrall churches/chapels coleges/for which they sende out their pardons daylye by hepes and gather a thousande pounde for euery hundred that they bestowe trulye. The charge of the laye people.

Yf the laye people haue warre or what so euer charge it be/they will not beare a myte. Yf the warre be theirs (as the

one parte almost of all warre is to defende them) they will with falsehed make thē beare ỹ greatest parte/beſydes that they muſt leaue their wyues and childern ād go fight for them and loſe their lyues. And like wyſe i all their charges they haue a caſt to poule the laye people. The Scottes caſt doune a caſtell of the biſſhope of dyrams on ỹ ſcottyſſh bancke called Horam caſtell. And he gate a pardon from Rome for the buyldinge of it agayne/wher with I doute not but he gate for euerye penye that he beſtowed/ thre.

How the ſpirtualtye beſtow their treaſure.

And what do they with their ſtore that they haue in ſo greate plentye euery where: ſo that the verye beggynge fryars in ſhort ſpace to make a cardinall or a pope of their ſecte or to doo what feate it were for their profitt/wold not ſtycke to brynge aboue a kinges raūſom: verely make goodly places and parkes of pleaſure and gaye ſhrynes/ and paynte poſtes and purcheſſe pardons where wyth they yet ſtill poule and plucke a waye that litle where wyth ỹ poore which periſh for neade and fautte in to greate inconueniences might be ſomwhat holpē ād releued/ And laye vppe in ſtoare to haue ſtill waye to paye for the defēdige of their faith and for to oppreſſe the truth.

¶ How the Pope made him a lawe and why.

After that the pope with tyrānye was clō vpp aboue his brethrē and had made all the spiritualtye his subiectes and had made of thē and him a seuerall kyngdom amonge them selues and had separated them from the laye in all thinges and had gott preuileges that what so euer they did no man shuld medle with them: and after also he had receaued the kyngdoms of the erth of Sathan and was become his vicare to distribute them: and after that the emperoure was faullen in like maner at his fete and had worshypped him as god to receaue his empyre of him/and all kinges had donelikewyse to be anoynted of him and to be crouned of him/ and after that the world both greate and smalle had submitted them selues to receaue the beestes bagge: then because that christes doctryne was contrarye vnto all soch kyngdomes/and therfore had no lawe therin how to rule it/he went and made him a seuerell lawe of his awne makynge which passed in crueltye and tyrānye the lawes of all hethen princes.

And in his lawe he thrust in fayned gyftes of old emperours that were out of memorye/sayenge that the emperoure Constātinus had geuen vpp the empyre of Rome vnto saynt Siluester which is proued a false lye for diuerse causes: One ẏ seynt silue-

What sotiltie the pope vseth to stablish his kingdom.

ster beinge so holye a man as he was/wold not haue receaued it cōtrarye to his masters commaundmētes and doctryne: A nother/ that the emperours raygned in Rome manye yeres after and all bysshopes sued vnto the emperoure and not to the pope which was but bisshope of Rome onlye ād not called father of fathers. More ouer that no autentike storye maketh mencyon that any emperoure gaue them their patrimonye / but that Pipine which falslye and with strēgth inuaded the empyre gaue it vnto him. Thē put he in the graunte of Phocas / then the gifte of Pipine confirmed by the great charles: then a fayned relese of the eleccyon of ẏ pope geuen vpp agayne vnto pope Paschale by the emperoure Lewes. For they themselues had graunted vnto charlemayne ād his successours for euer the eleccyon or denominacyon of the pope ād bisshopes to flatter him with all ād to make him a faithfull defender / and that in a generall counsell which (as they saye) can not erre. Neuerthelesse pope Paschall though he beleued the counsell coude not erre/yet he thought thē som what ouer sene to make so longe agraunt/ ⁊ therfore he purchased a relese of gētle lewes as they pretēde. But verely it is more likelye that they fayned that graunte to excuse theyr tyrannye after they had takē the eleccyō in to their hādes agayne with violē

ce/whē the emperours were weake & not able to resist thē: as they fayned the gifte of Cōstātine/after they had invaded the empyre with sotylty and falsehed. And last of all they brought in the Oth of Ottho with the ordre that now is vsed to chose ỹ emperoure

¶ How the pope corrupteth the scripture and whi.

More ouerlest these his lyes shuld be spyed & lest happlye ỹ ēperours folowinge might saye/oure predecessoures had no power to bynde vs nor to minish oure might: And lest kinges folowinge shuld saye after ỹ same maner/ỹ ỹ swerde & fulle power to punish enell doers indifferētlye is genē of god to euery kīge for his tyme/and therfore ỹ their predecessour coude not binde them contrarye vnto the ordinaunce of god: but rather that it was vnto their damnacyon to make soch grauntes & that they did not execute their office. And therfore the foule and misshapen monstre gate him to the scripture and corrupted it with false exposicyons/to prone that soch auctorite was geuen him of god/and calenged it by the auctorite of Peter/sayenge that Peter was the hed of Christes churche/and that Christ had made him lorde ouer ỹ apostles his felowes in ỹ he bade him fede his shepe and lābes Jhoñ ỹ last as who shuld saye ỹ Paule which came longe after

was not commaunded to fede as specially as Peter/which yet wold take none auctorite ouer the bodyes or ouer the faithes of them which he fed/but was their seruaunt for Christes sake/Christ euer the lorde and hed: And as though the other apostles were not likewise as specially commaunded as Peter: And as though we now and all that here after shall loue christ were not cõmaunded to fede christes flocke/euery man in his measure/as well as Peter. Are not we commaunded to loue oure neyghbours as oure selues as well as Peter? Why thẽ are we not cõmaunded to care for his flocke as well as Peter?

Moreouer if to feade christes shepe is to be greatest(as no doute to fede christes flocke is to be greate and most to feade is to be greatest/in which office though Peter was greate/yet Paule was greater) howe cometh that the Pope by that auctorite challengeth to be greatest/and yet this. viij. hũdred yeres fedeth not at all: but poyseneth their pasture with the venamous leuen off his tradicions & with wrestinge the texte vnto a contrarye sense?

Then came he to this texte Mathe. xvi. Thou arte Peter and vppon this rocke I will byld my congregacion or church. Loo saieth Antichrist the carnall beest Peter is the rocke wher on the churche of Christ is

bilt/and I am his succeſſoure/and therfo
re the hed of christes churche. When christ
ment by the rocke the confeſſion that Pe-
ter had confeſſed sayenge: Thou art Christ
the ſonne of the lyuynge god which arte co
me in to this worlde. This faith is the roc- *Faith is the ro*
ke wheron christes churche is bilt. For who *cke where on*
is of christes churche but he only that bele- *christes chirch*
ueth that christ is goddes ſonne come in to *is bilt:*
this worlde to ſaue ſynners? This faith is
it agenſt which hell' gates can not prevay-
le. This faith is it which saueth the congre
gacion of Christ/and not Peter.

Then he goeth forth vnto that which fo-
loweth: Vnto the I will' geue the keyes off
the kingdom of heauen / and what ſoeuer
thou bindeſt in erth/it ſhalbe bounde in hea
uē. ⁊c. Loo saith he/in ẏ he saieth what ſoe
uer thou bīdeſt in erth/ he excepteh nothīge
therfore I may make lawes ād binde both
kinge and Emperoure. When christ/as he
had no worldly kingdom/euē ſo he ſpake of
no worldlye bindinge/but of bindinge off *The keyes.*
ſynners. Christ gaue his diſciples the keye
of the knowlege of the lawe of god to binde
all' ſynners/and the keye of the promyſes
to looſe all' that repent and to let them in to
the mercye that is layed vpp for vs in christ

Then cometh he vnto a nother texte whi
che Christ reherſeth Mathe. laſt ſayenge:
All' power is geuen me in heauen and erth

Go yetherfore and teach all nacyons baptysynge them in the name of the father and ỹ sonne and of the holy gost /teachinge them to kepe all that I commaunded you: And beholde/ I am with you vnto the worldes ende: Loo sayeth the Pope / Christ hath all power in heauen and erth without excepcion/and I am christes vicare/wherfore all power is myne and I am aboue all kinges and Emperoures in temporall iurisdiccyō and they but my seruauntes to kysse not my fete only but my. M. also if I lyst not to haue thē stoupe so low. Whē christ as I sayde/ because he had no temporall kingdom/ euē so he ment of no temporall power: but of power to saue synners /which the processe of the texte declareth by that he sayeth / goo ye therfore and teach and baptyse: that is/ preach this power to all nacions ād wash off their synnes thorow fauth in the promesses made in my blonde.

Christes power is to saue synners,

Then he cometh vnto á nother texte. Hebre. vij. which is. The preasthod beinge trāslated/the lawe must nedes be translated also. Nowe saith the Pope/the preasthod is translated vnto me/wherfore it pertayneth vnto me to make lawes and to binde euery man. And the pistle meaneth no soch thynge/but proueth emdentlye that the ceremonies of Moses must ceasse. For the prea-

Of this maner iugleth he with all textes

stes of the old testament must neades haue bene of the tribe of Leui as Aaron was/ whose dutye for euer was the offeringe of sacrifices. Wherfore when that preasthod ceased the sacrifices and ceremonies ceased also. Now that preasthod ceased in Christ/ which was a preast of the ordre of Melchisedek and not of the ordre of Aaron: for then he must haue bene of the tryb̄e of Leui/ and that he was not/ but of the tribe of Juda & of the seed of Dauid. Wherfore they that are vnder Christes preasthod are vnder no sacrifices or ceremonies. And of this maner Jugle they with all the scripture/ whiche falshed lest the laye men shuld perceaue with readinge the processe off the texte/ is all their feare what so euer they pretende.

Moreouer that thou mayst perceaue the Popes falshed marke: Christ sayde vnto Peter J will geue and not J geue/ nether sayde he J will geue vnto the onlye. Therfore loke in the .xx. chapter of Jhon where he gaue them the keyes after his resurreccion/ & thou shalt se that he gaue them vnto all indifferentlye sayenge: As my father sent me so send J you. Whether sent he them? into all the worlde/ and vnto all nacyons. What to do? to preach ỹ lawe that ỹ people might repēt/ & the promyses ỹ they myght

Christ gaue all his apostles like auctorite

beleue in Christ for the remission of synnes sayeng: receaue the holy gost/ who so euers synne ye forgeue they shall be forgeuen. by which holy gost he gaue them vnderstondinge of the scripture and of all that they shuld preache: as thou maist se Luke last/ where he opened their wittes to vnderstonde the scripture and sayde/ that repentaunce and forgeuenesse of synnes must be preached in his name to all nacions / and that they were witnesses to preach it. Wherbye thou seist that to bynde and to loose is but to preach and to tell the people their faultes and to preache mercye in christ to all that repent.

To binde and loowse is to preache.

And when he sayth all power is geuen me: he saith not/ goo thou Peter and preach but saith vnto all indifferentlye/ goo ye and preache this power geuen me of my father to saue all that repent and to damne them that repent not but folowe the lustes of their flesh with full desyre to lyue beestlye beynge enemyes vnto the lawe of god.

Note.

And Math. xviij. Peter axed christ how oft he he shuld forgeue his brether / whether seuen tymes. And christ sayde / seuentye tymes seuen tymes. As who shuld saye as oft as he repenteth and axeth forgeuenesse.

Now though this were spoken vnto Peter onlye / because Peter onlye moued the

queſtyon/yet pertayneth it not vnto vs all as well as vnto Peter? Are not we as mo che bounde to forgeue oure neyghboures that repent and are forgeueneſſe/ as Peter? Yes verelye. But becauſe Peter onlye axed ỹ queſtyō/therfore dyd Chriſt teach vs by Peter. Yf a nother had axed/ he wolde haue taught vs by that other. And in lyke maner when chriſt axed who ſaye ye that Iam: yf any other of the Apoſtles whiche beleued it as well as Peter/ had ſayde as Peter did/thou arte chriſt the ſonne of the lyuyng god which arte come in to the worlde of ſynners/to ſaue them: vnto him wold Chriſt haue anſwered as he dyd to Peter/ that vppon the rocke of that his confeſſyon he wold haue bilt his churche/ and wolde haue promyſed him keyes as well as he did Peter. Yee and in the. xviij. chaptre off Mathew Chriſt ſayeth to all the Apoſtles/ yee and to all congregacyons where ſynners be/that what ſoeuer they bounde ſhulde be boũde/ & what ſoeuer they looſed ſhuld be looſed. A woma hath power to bind

Moreouer euerye man and woman that knowe Chriſt and hys doctryne/ haue the keyes and power to bynde and looſe: in an ordreyet and in their meaſure/ as tyme place and occaſyon geueth and priuatelye. Maye not a wyfe/ yf hyr huſbonde ſynne agenſt God and hir and take a no

ther woman / tell him his faute betwene him and hir secretlye / and in goode maner humblye/and binde his conscience with the lawe of god: And yf he repent maye she not forgeue him and loose him as well as the Pope? Yee/ and better to/as longe as the synne is secret / in ae moche as he synneth specially e agenst hir and not agenst the pope.

And so maye the sonne do to his father/ and a seruaunte to his master / and euerye man to his neyghboure/as thou seyst in the sayde.xviij.chaptre of Mathew. Howe be it to binde and loose in the conscience by open preachinge partayneth vnto the officers that are appoynted therto. And to bynde and loose open synners / and them that will not repent tyll they be complayned on vnto the congregacion/pertayneth vnto the congregacion.

Reasons that Peter was not the greatest bi auctorite geuē him of Christ.

Finally e there were manye that preached Christ at Rome yer Peter came thyther yf he came euer thyther: as Paule and manye other. Had they not auctorite to bynde and loose? Or els howe did they conuerte the people? Peter also was an Apostle and went from place to place as Paule dyd/ād as Paule ordened Bisshoppes in euerye place to teache the people / so no doute dyd Peter. Why then might not those Bissho-

pes calenge auctorite by Peter as well as they of Rome? They saye also in their awne legendes that Peter had his sete at Antioche first. Did he runne to Rome leuynge no man behinde him to teache the people at Antioche? God forbyd. Why then mighte not that Bisshoppe calenge Peters auctorite? They will happlye saye soner then proue it/that Peter dyed at Rome/and therfore his auctorite is greatest there. Then by that rule Christes power is nowhere so ful as at Hierusalem. But what hath Christes inuisible kingdome to doo with places? Where Christes Gospell is/there is his power fulfild and all his auctorite as well in one place as in a nother.

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Christes power is in the gospell

Finally eto gett auctorite whence so euer they can snatch it/they ioyne Paul with Peter in their awne lawes Distinctio. xxij. sayenge: By the auctorite off Peter and Paule. Which is cleane agenst them selues For they saye in their awne lawe in the presence of the superior the power of the inferior ceaseth and is none at all. Nowe yf Peter be greater than Paule/then by that rule where Peter is present there Paule is but a subiecte and with oute auctorite: As where Christ is present bodely and preacheth him silf there the apostles geue vp their auctorite & hold their peace and sytt doune

Paule is called to helpe.

at his fete/and become scolars and hers fen to.

Wherfore in that they ioyne Paule with Peter and chalenge their superiorite as wel by the auctorite of Paule as of Peter/there they make Paule felowe and egall with peter. And thus it is false that Peter was greater then his felowes. But the blinde owles care not what they houle/seinge it is night ād the dayelight of goddes worde shut vp that no man can spye them.

Peters sete. Moreouer with this terme Peters sete they iugle a pase(as with infinite other) sayenge that Peters sete is the chefe sete/ but what Peters sete is that they tell you not. For wyst ye that/ye shulde some perceaue that they lye. Peters sete is no stole or chayre(for what hath the kingdome of Christ to do with soch baggage)but it is a spirituall thinge. Christ saieth in the gospell Math. xxiij. The scribes ād pharisey s sytt on Moses sete. What was moses sete there/a chayre/or the temple/or the churches/or synagoge of the londe? Nay verely e/for Moses came neuer there. But Moses sete was Moses lawe and doctryne. Euen so Peters sete is peters doctrine/ẏ gospell of christ whiche peter taught. And ẏ same doctrine is peters keyes: so ẏ peters sete/ Peters keyes & Peters doctryne is all one thinge. Now is Peters doctryne/Paules doctryne and the

doctryne of all the.xij. apostles indifferentlye/for they taught all one thinge. Wherfore it followeth that Peters keyes and Peters sete be the keyes and sete of Paule also and of all the other.xij.apostles and are nothinge saue the gospell of christ. And thus as Peters doctryne is no better then Paules but one thinge/Euen so Peters sete is no greater nor hyer or holyer then the sete of the other.xij. Peters sete now is christes sete/Christes gospell on which all the apostles sate and on which this daye sitteth all they ōlye that preach christ trulye. Wherfore as Antichrist preacheth not peters doctrine(which is christes gospell)so he sitteth not on peters sete:but on the sete of Sathā whose vicar he is and on the sete of his awne lawes and ceremonyes and false doctryne wher vnto he compelleth all men with violence of swerde.

Then he clame to purgatorye with the ladder of the sayde texte what so euer thou bindest in erth.&c.purgatorye sayeth he is in erth:wherfore I am lorde there to. Neuertheless as he can proue no purgatorye so can he not proue that if there were any/ it shuld be in the erth. It might well be in the element or spere of fyre vnder the mone as well as in the erth. But to bynde and lose is as I haue abone sayde/to preach and to fede and with Christes doctryne to purs

Purgatory.

ce ſoules. And they that be deed be not of the flocke which christ bade Petre fede / but they that lyue onlye.

Vowes
Othes.
Teſtamẽtes.

Then clame he vppe with the ſame ladder ſtill ouer all vowes and profeſſions of all religious perſones and ouer othes made betwene man and man to diſpence with them and ouer all mennes teſtamentes to alter them. For what thou makeſt an hoſpitall / that will he ſhortlye make a colledge of preaſtes or a place of religion or what he luſteth. Then all maner monkes and fryars and like draffe toke diſpenſacyons of him for the ordinaunces of their old founders. And becauſe / as they thought / they had prayed & diſtributed for their ſoules ynough to bringe thẽ out of purgatory / they thruſt them out of their beedrolles ād toke daylye mo and mo.

But euer ſens they toke diſpenſacyons of the pope both for their rules and to deuide all amõge them / they receaued in the name / not of the poore / but of purgatorye / to quench the ragīge fyre there of which is as hote as their belyes can fayne it and foles be out of their wittes to beleue it: promiſinge a maſſe dayly for .xl. ſhelynge by the yeare / of which fundacyons when they haue gotten twentye / they will yet with an vnion

Vnion

purchased of the pope make but on chaun-
trye. For if they shuld do all that they haue
promysed from the first founder vnto this
daye. v. hundred monkes were not ynough
in many cloysters.

Thinkest thou that mē were euer so mad
to make the fassyons that are now amonge
them? to geue the selerar soch a some/ād the
prioure and the supprioure ād the other of-
ficers so moch for their partes as they ha-
ue yerelye/and to exempte the Abbot from
his brethrē (to send him out of the abbaye
in to soch parkes and places of pleasure ād
geue him a thousande/fiftene hūdred/two
thousande or. iij. thousand pounde yerly to
sporte him silf with all? Nay but when tho
row hypocrisye they had gotē lāde ynough
then they turned vnto the pope and toke dis-
pensacyons both for their rules which we-
re to harde for soch abundaunce and for the
willes of their foundars and serued a gre-
at sorte of foundars vnder one per domi-
num/and deuided amonge few that which
was ynough for a greate multitude.

It was the pope that deuised all these
fassions to corrupte the prelates with a-
bundaunce of wordlye pleasures of which
he wist that ỹ worst wold be most greadye/
and for which he wist also that he shuld fid
Judasses ynow that wold forsake Christ

and betraye the truth and be swo:ne false vnto him and his godhed. He maketh of many chauntryes one/of an abbay a cathedrall church/and out of the abbayes plucked he the bisshoprikes. And as bisshopes paye for their buttes/euen so do an infinyte numbre of abottes in christendom/in all̄des some/which Abottes be bisshopes with in them selues and immediatlye vnder the pope. And other abotes and pryo:s send after the same ensample dayly vnto Rome to purchesse licence to were a mitre and a crosse and gaye o:namentes/to be as glo:yous as the best. &c. And where before god no mā is a preast but he that is appoynted to preach christes gospell vnto the people/and the people ought not to gene ought vnto the spiritualtye but for the mayntenaunce of the preachinge of gods wo:de/the Pope taketh vi. o:. vij. ycc ten. xx. and as many benefices as he listeth/and geueth thē vnto one that preacheth not at all/as he doeth all other dignityes of the spiritualtye. he that will purchasse and paye and be swo:ne shall haue what he will.

¶ How they proue all their generall counsels.

When the bisshopes and abbottes, and other greate prelates had fo:saken christ and his lyvinge and were faullen doune before the beest the vi-

care of Sathan to receaue their kyngdom of him/then the pope called to gither diuer se counsels of soch holy apostles and there cō cluded and made of enery opinion that se= med profitable/an article of the faith. Yf thou axe where is the scripture to proue it: They answere we be the church and cā not erre/and therfore saye they/what we cōclu= de/though there be no scripture to proue it/ it is as true as the scripture and of egalle auctorite with the scripture ād must be be= leued as well as the scripture vnder paye ne of damnacyon. For saye they oure truth dependeth not of the truth of the scripture that is/we be not true in oure doynge be= cause the scripture testifyeth vnto vs that we do truly e: but contrarye/the truth of the scripture(saye they)depēdeth of vs:that is the scripture is true because that we admit te it and tell the that it is true. For how coudest thou know that it were the scripture ex cepte we told the so:and therfore we neade no witnesse of the scripture for that we do it is ynough that we so saye of oure awne heed/for we can not erre.

The church cā not erre.

Which reason is like as though younge monkes newlye professed shuld come by the rules of their ordre ād ordinaunces of their old founders and wold goo aboute to kepe them:and the old cankerd mōkes shuld call them backe vnto the corrupte and false ma

A similitude.

ner that now is vsed sayēge: ye erre. Do on
ly as we teach you/ for youre profession is
to obaye youre elders Accordinge vnto the
rules of oure ordre and ordinaunces of ou=
re founder shall they saye. We cā teach you
no nother shall the old monkes saye / nor cā
lye vnto you: ye ought therfore to beleue vs
and to do as we bid you. The yonge mon=
kes shall answere we se that ye lye cleane cō
trarye vnto all that is writen in oure rules
and ordinaunces. The old mōkes shall saye
ye can not vnderstond them excepte we ex=
pounde them vnto you/ nother yet know ẏ
they be youre rules except that ye beleue ẏ
we can not lye vnto you. For how can ye
know that these be youre rules and ordina=
unces/ but as we youre elders tell you for
Now when we tell you that these be youre
rules and ordinaunces/ how can ye be sure
vndoutedlye that it is so/ excepte ye beleue
vndouttedlye that we can not lye. Wherfo=
re if ye wilbe sure that they be youre rules &
ordinaunces/ then ye must first beleue that
we can not lye. Leue soch imaginacyons &
disputacyons therfore and laye youre rules
and ordinaunces out of youre hādes ād lo=
ke no more on them/ for they make you erre
And come and do as we tell you and cap=
tiuate youre wittes and beleue that we can
not lye vnto you and that ye can not vnder=
stond youre rules and ordinaunces. Euen
so if thou saye it is contrarye vnto the scrip=

ture: they answere that you vnderstondest it not/and that thou must captyue thy wute and beleue that though it seame neuer so cõtrarye/yet it is not contrarye: no if they determe ẏ̄ christ is not rysen agayne & though ẏ̄ scripture testifye ẏ̄ he is rysen agayne yet (saye they) they be not cõtrarye/if they be wiselye vnderstonde. Thou must beleue saye they ẏ̄ there is some other meaninge in ẏ̄ scripture & ẏ̄ no mã vnderstondeth it: but ẏ̄ we saye/whether with out scripture or agẽst it that must thou beleue that it is true.

And thus because ẏ̄ the scripture wold not agre with them they thrust it out of the waye first ãd shutt vpp the kyngdom of heauen which is Christes gospell/with false exposicyons and with soch sophistrye & with false principles of naturall wisdom. And the Abottes toke the scripture frõ their mõkes/lest some shuld euer barke agenst ẏ̄ abottes lyuinge/and set vpp soch longe seruice and singynge to wery them with all that they shuld haue no leysure to reade in the scripture but with their lippes/and made them good chere to fyll their belyes and to stoppe their mouthes. And the bisshopes in like maner to occupye their preasties with all that they shuld not studye the scripture for barkinge agenst them/sett vpp longe seruice wonderouse intricate/so that in a dosen yeres thou coudest scace lerne to

The abottes kepe the mõkes in ignorauñce & the bisshopes the prestes

turne a right vnto it: longe matenses/longe euensonges/longe masses/longe dirges with vauntage yet to mitigate the tediousnes/quia leuis est labor cum lucro/for lucre (saye they) maketh the laboure light: euer noselinge them in ceremonyes and in their awne constitucyons/decrees/ordinaunces and lawes of holy church.

And the promyses and testament which the sacrament of Christes body and blonde did preach daylye vnto ỹ people/that they put out of knowlege and saye now that it is a sacrifice for the soules of purgatorye/ỹ they might the better sell their masse. And in the vniuersytes they haue ordened that no man shall loke on the scripture vntyll he be noseled in hethen lerninge. viij. or nyne yere and armed with false principles/with which he is clene shutt out of the vnderstondinge of the scripture. And at his first cosmige vnto the vniuersyte he is sworne that he shall not defame the vniuersyte what so euer he seith. And when he taketh first degre he is sworne that he shall hold none opynion cõdemned by the church/but what soch opiniõs be that he shall not know. And they when they be admitted vnto studye diuinyte/because the scripture is locked vpp with soch false exposicyons and with false priciples of naturall philosophye that they can not entre in/they goo about the out sy-

The cast of the vniuersites.

de and dispute all their liues aboute wor-
des and vayne opinions pertayninge as
moch vntothe healinge of a mannes hele
as helth of his soule. Prouided yet alwaye/
lest god geue his singulare grace vnto any *Prouiso*
person/that none may preach excepte he be
admitted of the bisshopes. Then came Tho *Saynt Thomas*
mas de aquino ād he made the pope a god *de Aquino*
with his sophistrye/ād the pope made him
a saynte for his laboure ād called him doc
tor sanctus/for whose holinesse no mā may
denye what so euer he sayeth saue in certay
ne places where amonge so many lyes he
sayd now and then true. And in like maner
who so euer defendeth his tradicyons/de-
crees and pruuileges him he made a saynte *Saynte*
also for his laboure were his lyninge ne-
uer so contrary vnto the scripture/as Tho-
mas of canterburye with many other like
whose life was like Thomas Cardinalles
but not Christes/nether is Thomas cardi-
nalles life any thinge saue a countrafaytin
ge of saynt Thomas of Canterburye. Tho *Thomas of Cā*
mas becket was first sene in merchaundyse *terbury.*
temporall and then to lerne spirituall mer-
chaundyse he gatte him to Theobald arch
bisshope of Canterbury which sent him di-
uerse tymes to Rome aboute busynesse of ho
ly church And whē Theobald had spyed his
actiuite he shore him deacon lest he shuld
go backe & made him archedeacon of Can-

terbury & apō that presented him to the kynge. And the kynge made him his chauncelare in which office he passed the pōpe ād pryde of Thomas cardenall as farre as the ones shryne passeth the others tombe in glorye ād riches. And after that/he was a mā of warre & captayne ouer. v. or. vi. thousand men in full harnesse as brighte as saynt George and his spere in his hand and encountred who so euer cam agēst hī & ouerthrew the iolyest rutter that was in all the host of Fraūce. And out of the feld hote from blond shedinge was he made bisshope of Canterburye/and did put of his helme and put on his mitre/put of his harnesse and on with his robes/and layde doune his spere & toke his crosse/yet his hādes were colde/and so cam with a lustye corage of a mā of warre to fight a nother whyle agēst his prynce for the pope. Where his princes causes were with the lawe of god and the popes clene contrarye. And the pompe of his consecracyon was after his olde wordlye fassyon. How be it yet he is made a saynte for his worshuppinge of the holy sete of saynt Peter/not that sete of Peter which is Christes gospell/but a nother lyed to be Peters & is in dede cathedra pestilēcie/a chayre of false doctryne. And because he coude no skylle of oure lordes gospell/he sayde of matēs with oure ladye saye they. If any mā vnderstond

the latyn/let him reade his life & compare it vnto the scripture/& then he shall se soch holynesse as were here to longe to be rehersed. And euery abbaye & euery cathedrall chirch did shryne thē one god or other / ād mīgled the lyues of the verye sayntes with starke lyes/to mone men to offre which thinge they call deuocyon.

And though in all their doynges they oppresse the tēporaltye & their comē wealth/ād be greuous vnto the rich and paynfull to ỹ poore:yet they be so many ād so exersysed in wiles & so sotyll ād so knytte & sworne to gether ỹ they cōpasse ỹ tēporaltye & make thē beare thē whether they will or will not (as the cyrye doth the oke)partlye with iuggling/& besyde that with worldlye polycye. For euerye abbot will make him ỹ may do most Policie in the shyre or with the kinge/ the stuarde of his landes & geue him a fee yerelye/ and will lēd vnto some & feest other/that by soch meanes they do what they will. And litle master person after the same maner/if he come in to an house & the wiff be snouefayre he will rote him self there by one craft or other:ether by vsīge soch pastyme as ỹ good man doth/or in beynge beneficyall by one waye or other/or he will lend him / and so bryngе him into his daunger /that he cannot thrust him out when he wold / but

must be compelled to beare him and to let him be homelye wether he will or nor.

¶ An ensample of practice out of our awne chronicles.

Kynge Herolde.

TAke an ensample of their practyse out of oure awneforyes. Kynge Herold exiled or banished Robarte Archbisshope of Canterburye. For what cause the english polychronicon specifyeth not. But if the cause where not somwhat suspecte/ I thinke they wold not haue passed it ouer with silence. This Robarte gate him immediatlye vnto kynge Wyllyam the conquerour then duke of Normandye. And the pope Alexander sent duke Wyllyam a baner to goo and conquere Englond and cleane remission vnto whosoeuer wold folow the baner and goo with kynge Willyam. Here marke how streyght the pope folowed Christes steppes and his apostles: they preached forgeueneesse of synnes to all that repented thorow Christes bloudshedinge: the pope preacheth forgeueneesse of synnes to all that will sle their brethren bought with Christes blonde / to subdue them vnto his tyrānye. What so euer other cause duke Wyllia̅ had agenst Kynge Herold/ thou mayst be sure that the pope wold not haue medled yf Herold had not troubled his kyngdome: nether shuld duke Willyam haue beneable to conquere the londe at that tyme ex-

Robarte of Canterbury

Remission of sinnes to conquere englonde

cepte the spiritualtie had wrought on his syde. What bloude did that conqueſt coſt Englond/thorow which alſt moſt alſt the lordes of the engliſh bloude were ſlayne/ and the Normandes became rulars/ and alſt the lawes were chaunged in to french? But what careth the holy father for ſhedinge of laye mennes bloude? It were better that.x. hundred thouſande laye knaues loſt theyr lyues/then that holy church ſhuld loſe one ynch of her honoure or ſeynt Peters ſete one iote of hir right.

And Ancelmus that was byſſhope in ſhorte tyme after neuer leſte ſtryuinge with that mightye prince kynge Wyllyam the ſeconde vntyll he had compelled him mawgre his teeth/to delyuer vpp the inueſtiture or eleccion of byſſhoppes vnto ſeynt Peters vicare which inueſtiture was of old tyme the kynges duetye. Ancelmus

And agayne/whō the ſaide kynge Wyllyam wolde haue had the tribute that preaſties gaue yerelye vnto their biſſhopes for their hores/payde to him/did not Raffe biſſhope of Chicheſtir forbid goddes ſeruice (as they call it) and ſtoppe vppthe church dores with thornes thorow out alſt his dioceſſe/vntill the kinge had yelded him vpp his tribute agayne? For when the holy father had forbode preaſtes their wyues/the biſſhope permitted them hores of their ow-

ne for an yerelye tribute/and do yet in all lā des saue in englonde where they maye not haue any other saue mennes wynes only

And agayne for the eleccyon of Steuen langton archbisshope of Canterburye what miserye and wretchednesse was in the royalme a longe ceason? Thē was the lond interdited manye yeres. And when that holpe not/then Irelonde rebelled agenst kynge Jhon immediatly/ & not without ẏ secrete workynge of oure prelates I dare well saye. But finally e when nether the interditinge nether ẏ secrete sotyltye holpe/ & whē Jhoñ wold in no meanes cōsent that seynt Peters vicare shuld raygne alone ouer the spiritualtye/ & ouer all that pertayned vnto them/ & that they shuld synne & do all mischeue vnpunished/ ẏ pope sent remission of synnes to ẏ kynge of Fraunce/for to goo ād cōquere his lōde. Wherof kīge Jhon was so sore afrayed ẏ he yelded vp his croune vnto ẏ pope & sware to hold ẏ lōde of him & that his successours shuld doo so likewyse.

Note

Remission of sinnes to conquere.

And agayne in kinge Richardes dayes ẏ seconde/ Thomas Arūdell archbisshope of Cāterburye & chañcelare was exiled with ẏ erle of Darbye. The outwarde pretēce of ẏ varyaunce betwene the kynge as his lordes was for the deliueraunce of ẏ towne of Braste in Britayne. But oure prelates had a nother secrete misterye a bruynge. They coud

Thomas Arundell.

not at their awne luſt ſlee ỹ poore wretches which at that tyme were cõuerted vnto repẽtaũce & to ỹ true fayth/ to put their truſt in chriſtes deeth & bloudeſhedinge for ỹ remiſſyõ of their ſines by ỹ preachinge of Jhoñ Wyclefe. As ſone as ỹ archbiſſhope was out of ỹ royalme/ the Yreſhmẽ begã to rebelle agẽſt kynge Richarde/ as before agẽſt kynge Jhoñ: But not hardely without ỹ inuiſible inſpiracyon of thẽ ỹ rule both in ỹ courte & alſo in the cõſciẽces of all men. They be one kyngdome ſworne to gether one to helpe a nother ſcatered abrode in all royalmes. And how be it ỹ they ſtryue amõge thẽ ſelues who ſhalbe greatiſt/ yet agenſt the temporall power they be all wayes at one/ thoughe they diſſẽble it & fayne as though one held agẽſt ỹ other to know their enemyes ſecrettes to betraye thẽ with all. They cã enſpyre preuelye into ỹ breſtes of the people what miſchefe they liſte & no mã ſhall know whẽce it cometh. Their letters goo ſecretly frõ one to a nother thorow out all kyngdõs. Saynte peters vicare ſhall haue worde in xv. or xvi dayes frõ ỹ vttermoſt parte of chriſtẽdõ. The biſhopes of englõd at their neade cã wryte vnto ỹ byſhopes of yrelõde/ ſcotelõde/ denemarke/ douchlõde/ fraũce & ſpayne promyſige thẽ as good a turne a nother tyme/ puttynge thẽ in remẽbraũce ỹ they be all one holye church/ & that ỹ cauſe of the to

Practice

Q

ne is the cause of the tother sayenge: if oure
vngglinge breake out youres can not be lon
ge hyd. And the other shall serue their tur
ne ād bringe the game vnto their handes ⁊
no man shall knowe how it cometh aboute.
Assone as kynge Richard was gone to Yr
relond to subdue these rebellyons/ the bis
shope cam in agayne and preuented the kyn
ge and toke vpp his power agenst him and
toke him presoner and put him doune and
to deeth most cruellye/and crouned the er
le of darbye kige. O mercyfull Christ what
bloude hath that coronacyon cost Englon
de: but what care they? their causes must
be auenged. He is not worthy to be kinge
that will not auenge their quarels. For do
not the kinges receaue their kyngdome of
the beest and swere to worshuppe him and
mayntene his throne? And then when the
erle of Darbye which is kinge Harrye the
fourth/was crouned/the prelates toke his
swerde and his sonnes Harry the fifte af
ter him(as all ỳ kynges swerdes sence) ād
abused thē to shede christē bloude at their
pleasure. And they coupled their cause vnto
the kinges cause(as now) ⁊ made it treason
to beleue in Christ as ỳ scripture teacheth ⁊
to resist the byssheppes(as now)and thrust
thē in the kynges presons(as now)so that
it is no new inuēcyon that they now do/but
euē an old practyse/though they haue done

their busye cure to hyde their science/ ẏ their conueyaunce shuld not be espyed.

And in kinge harrye the. vi. dayes how raged they as fircelyons agenst good duke Humfre of Glocetter the kinges vncle ād protectoure of the royalme in ẏ kinges youthe and childhod/ because that for him they might not slee whom they wolde and make what cheuysaunce they lusted. Wold not the bisshope of Wynchestre haue faulken vpon him and oppressed him openly with might and power in the cytye of London/ had not the cityzens come to his helpe?

Duke Vmfre.

But at the last they founde the meanes to contryue a driffte to bringe their maters to passe/ and made a parlyamente farre frō the cityzens of London/ where was slayne the good duke and onlye wealth of the royalme and the mighty shylde that so longe before that kepte it from sorowe which shortlye after his deeth fell theron by hepes. But ẏ cronicles can not tell wherfore he dyed/ nor by what meanes. No meruell verelye. For he had nede of other eyes then soche as the worlde seeth with all that shuld spye out their preuye pathes. Neuerthelesse the cronycles testifye that he was a vertuous man/ a godlye and good to the comen welth. Moreouer the Proctoure of Purgatorye sayeth in his Dialoge quod Jād quod he and quod youre frende/ how that he was a

noble man and a greate clercke and so wise that he coude spye false miracles and disclose them and iudge them from the true/ which is an hatefull science vnto oure spiritualtye and moare abhorred them necromancye or witchcrafte and a thinge wherfore a man by their lawe I dare well saye/ is worthye to dye/ and that secretlye if it be possible. Now to be good to the comen welthe/ and to se false miracles/ and thyrdly to withstonde that Fraunce then brought vnder the fote of the englishmen/ shulde not be sett vpp agayne/ by whose power the Pope holdeth doune the Emperoure ād raygneth in his steade/ be causes whye he myght dye though by what meanes be not knowne.

Thre causes

For to be good to the comen welthe is to be hurtefull to the spiritualtye/ seynge the one is the others praye as the lambe is the wolnes. Secondarylye if a man be so clearce eyed that he can spye false myracles/ howe can ingulers gette their lyuynge and be in price where soch a felow is? Thirdly to kepe doune ỹ kingdom of fraūce is to putt sayne Peters vicare out of his sete.

Now if the greate baude the hore of babylon were destroyed/ then wold the bordel and stues of oure prelates shortlye perysshe. Yf Abadon that destroyar kinge of ỹ grasshoppers whiche deuoure all that is greane/ were destroyed/ then were the kingdom

of our caterpillars at an ende.

¶ By what craft the Pope kepeth the Emperoure doune.

MArke a nother practyse off oure moſt holye prelates. When the empyre was translated vnto the Germaynes/though the Emperoure was fallen doune and had kyſſed the Popes fete and was become his ſworne ſeruaunte: yet there was moch ſtryfe and open warre oftymes betwene the Popes and the Emperoures. And the Popes haue put doune manye good Emperoures by helpe off the biſſhopes which euerye where ſecretlye perſuaded the lordes to forſake the Emperoures and to take diſpenſacions of the Pope for their othes.

And contrarye wise the Emperours haue now and then deposed diuerſe Popes at requeſt of the Cardinalles and other greate prelates / by whoſe helpe onlye they were able to do it. For elſe verelye though all kynges chriſtened had ſworne to depoſe one pope out of his ſete/if they had not the fauoure of other prelates therto/they might happlye by the ſecrete practyſe of them / to be put out of their awne ſetes in ỹ meane tyme

The pope therfore/to be ſure of hi ſilf ād out of ỹ feare & daunger of ỹ Emperour were he neuer ſo mighty/& that the emperoure ſhuld not ſe his dayly opē paſtymes/ma de

frenshippe and amyte with the Venecyans on the one syde of him/and let them come in to certayne cityes of the Emperoures in Italye: and with the Frenshking on the other syde and late him also vppin to certayne cytyes and possessions of the Emperoures: and he him selfe in the myddes: and shette out the Emperoure from comynge any more to Rome/and euer sent him his coronacion home to him. And then he made a lawe that no man shuld rebuke the Pope for what soeuer meschefe he did/sayenge/that the Pope was aboue all and iudge ouer all and none ouer him/and therfore forbade in his lawe. Distinctio. xl. Si Papa. sayenge: thoughe the pope be proued negligent about him silf and also the soule helth of his brethren and slacke in his workes and speachlesse as concerninge anye good and drawe with him by his ensample inumerable people to hell to be punished with him with dyuerse tormentes euerlastinglye: yet set that no mortall mā presume once to rebuke his fautes here. For he shall iudge all men and no man him. ¶ antichrist. Is he not antichrist that will not haue his lyfe tryed by goddes worde?

No mā rebuke the pope

Venecyans.

Yf the Venecians fetch any of oure holy fathers townes or possessions/whether by warre or that they haue bought it/or that it be layed to morgage vnto them or that the

old Pope hath geuen it with the mariage of some doughter vnto the duke of Venece: then the holy father that succedeth whē he seith his ceason sendeth for it agayne sayenge that it is not lawfull for layemen to withholde saynt Peters patrimonye. Yf they allege that they bought it and so forth: his fatherhode answereth that the old Pope had none auctoryte to make anye soch chevnsaunce with saynt Peters enheritaunce: he coude haue but the vse of it his lyfelonge/and after it must neades returne vnto his successoure agayne. And vpō that he interditeth them and curseth them as blacke as coles and doune to the pitte of hell.

But the Venecians knowinge more off oure holy fathers practyse for their nyenesse then we which dwell a farre of/and wyser then we of cold contrees/perceauinge also that their coloure chaūgeth not with his cursynge/and that they syncke not/and that their meate digesteth as well as before/and that (as Erasmus sayeth) they shyte as easilye as before (with reuerence of the holy course I speake it) therfore feare not his interdiction nor excōmunicacion.

Then oure holy father reyseth vp all his power that he is able to make in Italye agenst them and sendeth for the souchenars to come and helpe. Yf he be not yet stronge ynough/then he sendeth vnto the bishopes

of Fraunce warninge them that if his sete decaye theirs can not longe prospere / and therfore that they put their kinge in remembraunce how that he is called most christen kinge/and that they desyre him to doo somewhat for his title/agenst this disobedict rebellions vnto the most holye se of Rome ou re mother holy churche.

Frenchmen. Yf a nother tyme the frenchmen come to nye oure holy father/as they be euer gapinge for Italye/to bringe the empyre home as gayne to Fraunce. Then the most holye vicare bringeth his hole power agenst them with the power of the Venecians/and with his old frendes the souchenars. Yf he be not yet stronge ynough / then he sendeth to *Englishmen.* the bisshopes of Englond/to help their god and to moue their kinge to do somwhat for holy church/puttinge him in remembraunce of whom he holdeth his croune & of his othe/and how many cappes of mayntenaunce haue bene euer sent vnto his forefathers and what honoure it was vnto them and that he maye easyly gette as greate honoure as they / and happlye a moare excellent title/if he will take oure holye fathers parte/besydes that he shall purchase remission of all his synnes.

Then must the peace and all the appoyntementes made betwene vs and Fraunce be broken/and the kynge must take a dis-

pensacion for his oth. For the kinge of fraunce will attempte nothinge in Italye/vntill he haue sent his embasadoures and haue made a perpetuall peace with oure kynge/the Sacrament of the bodye of oure sauioure broke betwene them to confirme the appoyntement. But I suppose that the breakinge signifyeth that the appoyntemēt shall not longe endure/for a great deale of flower wolde not make so manye hoslies as they call them or syngynge loues/as hathe bene broken in oure dayes betwene christen princes (as they wilbe called) to confirme promyses that haue not longe be kepte. Other vse of that blessed sacrament will the prices none knowe: but Christ ordened it to be a perpetuall memorye ỹ his bodye was brokē for oure synnes vpō ỹ crosse/& that all that repent shuld receaue as oft as they eate of it forgeuenesse of their misdeades thorow fayth. Yf ỹ kinges of the erth whē they breake that sacrament betwene them/do say on this wise: The bodye of oure sauioure (which was broken on the crosse for ỹ synne of all ỹ repēt & haue good hartes & wold fayne kepe his lawe) be broke vnto my dāna cion if I breake this othe: thē is it a terrible othe and they had neade to take heade how they make it: and yf it be lawfully made/not to breake it at all. But as they care for theyr othe/ why che they make in wedelocke/

The abuse of the sacrament.

so they care for this.

What soeuer neade the pope hath/he will not send to the Emperoure to come & helpe him in Italye/for feare lest he wolde take to him silf what soeuer he cõquered of ỹ frẽch men and waxe to stronge and munishe oure holye fathers power and become oure holy fathers vicare/as he is sayne Peters. Neuertheless if we englishmen will hyre the Emperoure to come and fyght agenst fraunce for ỹ right of the church in these quarters ỹ be nexte vnto vs/his fatherhod is cõtent to admitte his seruyce.

When oure kinge hath graunted to take oure holy fathers parte/then the pretence & cloke outwarde must be/that the kinge will calenge his right in fraunce. And to ayde the kinge in his right must the comunes be mylked till they blede agayne. Then to do the kinge seruyce the lordes sell or laye their londes to morgage. Then is cleane remission geuen to slee frenchdogges. Be that dyeth in the quarell shall neuer se purgatorye/but fle to heauen streyght/euen with a thought.

Remissyon of synnes

When the pope hath what he desyreth in Italye/then must we make peace with the frenchmen agayne immediatlye/that fraunce be not all̃ to gether troden vnder the fote: but that it remayne alwaye in a meane state/ströge ynough

to matche the emperoure and to kepe hi doune/but not to mightye for oppressinge the pope. And thēoure prelates to brynge the peace aboute/send immediatly a fryar forest or a vicare of croyden to preach before ỳ kynge and his lordes/which preacher roreth & cryeth vnto thē as though he halowed his houndes and maketh exclamacyons sayenge: Alas what will ye doo? spare christen blonde: will ye slee youre awne soules? Be not the frēchmē as well christen as ye? More ouer ye sle poore innocentes that neuer offended. Make peace for ỳ passiō of christ Ryght not one a nother as though christ had not dyed for you: but fight rather agēst ỳ turkes

Then come in the embassadours of Fraunce and monye a fewe prelates and certayne other the kynges playefelowes that be sworne with them to betraye both the kynge and the royalme to: And then is peace concluded. But outwardlye there is nothinge sauē a truce taken for halfe an yere/tyll oure sodyares be at home agayne/for feareleste they wold not be content. Then cometh the hole hoste home beggarde both greate and smalle. And the poore that can not sodenlye gett worke falle to stealinge and be hanged at home. This conde More tell in his Vtopia before he was the cardinalles sworne secretarye and fallen at his fote to betraye ỳ truth/for to gette promocyon.

Henry the fifte. Take an ensample: the bisshopes sent kynge Henrye the fifte out to conquere Fraunce. The cause was sayth the cronycles that the kynge went aboute to take their temporalltyes from thē. And therfore to bringe the kynge in to a nother imaginacyon they-moonyed him and sent him in to Fraunce.

When they had sent out the kinge/he cōquered more then was their wyll and more then they supposed possible for him in so shorte space and brought fraunce cleane vnder the fote: so that oure prelates had moche secrete businesse to set it vp agayne/but what is impossible vnto so greate goddes.

Henry the sixte. In kynge Henryes dayes the.vi. oure holy father of Rome made the bisshope of Wyncheſtre a cardinall/which went shortly after in to Fraūce to treate of a truce betwene englond and fraunce. And him mette a legate of Rome a cardynall also: after which meatinge englishmen had euer the worse in fraunce/and their cheſeſt frynde ỹ duke of Burgayne forsoke them. For when cardinall'es ād bisshopes mete to gither they haue their secrete counsell' by them selues/ wherin they conclude nether what is good for englonde nor yet for fraunce/ but what is best for oure holy fathers profyte to kepe him in his state.

☞ When kinge Henry was of age there was a mariage made betwene him and the

erle of Arminackes doughter in Gyā with the which shuld haue bene geuen manye castels and townes in Gyan and a greate some of mony therto. But that mariage was broken/not with out the secrete workinge of oure prelates and dispensacyon of oure holy father thou maist be sure. And a mariage was made betwene him and the kinges doughter of Cecile for which englond gaue vppe the hole dukedom of Gyan and erledō of Mayme wherby we lost all Normādye wherof they were the kaye. And besyde that the comunes gaue a.xv. and an halfto fette hir in with pompe. And then was the good duke of Glocetter treatourouslye murthered/partlye because he coude iudge false meracles and partlye because of the delyueraunce of these two countrees. For he beinge a lyue they durst not do it.

And when kynge Edwarde had put doune kynge Harrye a maryage was made & cōcluded betwene him & the kynge of Spaynethis quenes mother that now is. But yer the embassadoures were come home oure prelates had betwitched kynge Edwarde by theyr apostle Fryarbongaye and maryed him vnto a wydowe that was a knyghtes wyfe/lest if spayne & englond had bene ioyned to gether/kīge Edwarde shuld haue recouered frāce agayne. But what folowed after ỹ breakinge of ỹ mariage/betwene

kinge Edward and the erle of Warwycke/ and what came of his childerne: ye & what came on kīge Henry of windsores childern also: But what care oure prelates what vē geaunce or mishefe falle on prynces or on their royaulmes/so their kyngdome prospere:

Cōfession.

In kynge Henryes dayes the. vij. the cardinall Murton & bisshope For of Winchestre delyuered vnto the kynges grace the confessions of as many lordes as his grace lusted. Who so euer was mistrusted/if he shroue him silf at the charter houses/ syon/ Grenewych/at saynt Jhons or where soeuer it was/the cōfessoure was commaūded by the auctorite of the pope to delyuer his cō fession wrytē/and swore that it was all. And cardinall murton had a licence of the pope for fourtyne to studye necromancye of which he him silf was one and other Jhane hearde named which at this tyme I passe ouer with silence. And how the holye fryars obseruauntes caryed fayned letters to trye who was true/ I passe ouer with silence also. How be it soch temptacyōs and fayned profers were ynough to moue thē that neuer wolde haue thought amysse: yee and in confession men will shryue them selues of thoughtes which they neuer wēt a houte in the outwarde deade.

Whē any greate mā is put to deeth how

his cõfessoure entreateth him & what penaunce is enioyned him/cõcerninge what he shall saye when he cometh vnto the place of execucyon/ I coude gesse at a practyse that might make mennes eares glowe.

And did not the sotle counsell of the sayde two prelates fayne the sege of Bolen to make a pretence to gather in a fyftene/whe there was no more warre betwene the kynge of Fraunce and of Englonde thã is betwen a mãs hed ẏ hath lust to slepe & his pilowe: Which sege yet cost many a mã their lyues/yee & some greate men therto which knew not of that fayninge. The kinges grace went ouer with a ten thousand men to cõquere all Fraunce and spent happlye an hũdred thousand pounde of which he saued ẏ fourth parte in the dãdye prattes & gathered at home. v. or. vi. hundred or more. And two other soch fayned viages coude I happlye reherse which I pãsse ouer for diuerse causes/where manye an English man lost his life. But what care they for mennes lyues?.

And did not oure cardinall with like policye thicke ye/to gather that which he thought weld not well be payde/ except the comens sawe some cause/brãge a greate multitude of scottes vnto the english pale ether by some bisshopes of Scotland or by some greate man whom he corrupted with so

me yerelye pencyon̄ a genst which the poo re northen mē must goo on their awne cost to kepe them out. And generall procession was commaunded at London thryse in the wecke and thorow out all the lande/whyle ỹ kinges receauers gathered the taxe of the comen people. Which plage and soch like af ter the thretenynge of god Leui.xxvi.⁊ deu te.xxviij.ād.xxix. I am sure wyll faule on all christendome with out cease vntill they ether defye the name of christ with the turc kes/or if they wilbe called christen/they tur ne and loke on his doctryne.

Yee and what fayned the cardinall at ỹ greate lone to begyle his awne preastes to make them swere what they were worth and the better willynge to paye/for the co= men preastes be not so obedient vnto theyr ordinaryes that they wil paye monye excep te they knowe whye. Now it is not expediēt that euerye rascall shuld know the secretes of the very true cause/for many cōsyderacy ons. And therfore a nother pretēce must be made and a nother cause alleged. And ther fore the preastes were charged by theyr or= dinaryes to appeare before the gentlemen of ỹ contre and temporall officers ⁊ swere what euerye mā was worth. Now the prea sties had leuer be slayne and dye marters af ter the ensample of sayn̄t Thomas of Cāū terbury then to swere before a laye iudge/

for they thinke it greater synne/then to slee their awne fathers/& that then the libertyes of the church were cleane loste and they no better thē the vyle laye people. And whē they were in that perplexite that they must ether swere or runne in to the kinges daunger & lose their goddes (I wold saye theyr goodes) then my lorde cardenall sent downe his gracyouse power that they shuld swere vnto theyr ordinaryes onlye. And then ȳ preastes for ioye that they were ryd out of ȳ laye mennes handes/were so glad and ioyous that they wist not what thākes to gene my lord cardinall/and so were obedient to swere and to lēde/or els for all the curses that my lorde cardenall hath and the pope to/they wold nether haue sworne or payde a penye.

¶ The practyse of ouretyme.

WHen the kinges grace came first to the right of the croune and vnto the gouernaunce of the royalme yōge & vnexperte/ Thomas Wolfsea mā of lust & courage and bodelye strēght to do ād to suffre greate thinges/ād to endure in all maner of voluptuousnesse/experte and exercysed in the course of ȳ worlde/as he which had herd/red & sene moch policye & had done many thinges him self and had bene of- Thomas wolf se

the secrete counsell of weyghtye maters/as sotle as symon that betrayed troye /vtterlye appoynted to semble and dissemble/to haue one thinge in the harte and a nother in the mouth beynge therto as eloquent as sotle & able to persuade what he lusted to thē that were vnexperte: so desyrouse and gredye of honoure that he cared not but for the nexte and most compendiouse waye therto/whether godlye or vngodlye: this wylye wolf I saye/and raginge see and shipwracke of all Englond though he shewed himsilf plesaunte and caume at the first (as hores do vnto their louers) came vnto the kinges grace and wayted vpon him and was no man so obsequyous and seruyceable/and in all games and sportes the first and nexte at hand and as a captayne to corage other ād a gaye fynder out of newe pastymes to obtayne fauoure with all.

And therto as the secrete communicacion wēt/which by manye tokenes thou maist well coniecture and gather to be true/he calked the kinges natiuite ād birth/whiche is a comen practyse amonge prelates in all lōdes/wherbye he sawe wherunto the kinges grace shuld be enclined all his lyfe & what shuld be like to chaunce him at all tymes. And as I harde it spoken of diuerse/he made by crafte of necromancye grauen ymagerye to beare vppon him wherwith he be-

isshopes calke kynges natiuities.

witched the kynges mynd ād made the kynge to dote vppon him more then euer he did on any ladye or gentylwoman/ so that now the kynges grace folowed him as he before folowed the kynge. And then what he sayde/ that was wisdō/ what he praysed/ that was honeuable only. Moreouer in the meantyme he spyed out the natures and dispossicyons of the kynges playe folowes and of all that were greate/ and whō he spyed mete for his purposse/ him he flatered/ ād him he made faithfull with greate promyses & to him he sware/ ād of him he toke an oth agayne that the one shuld helpe ỹ other/ for with out a secrete oth he admitted no man vnto any parte of his preuytyes.

And euer as he grewe in promocyons & dignite/ so gathered he vnto him of the most sotle witted and of them that were dronke in the desyre of honeure most like vnto him selfe. And after they were swoine he promoted them and with great promises made thē infalsehed faithfull/ and of thē euer presented vnto the kīges grace & putt thē in to his seruyce sayenge this is a man mete for youre grace. And by these spyes (if ought were done or spokē in the courte agēst the cardenall) of that he had wonde with in an houre or two. And thē came the cardenall to courte with all his magike to persuade the contraye. Yf any in ỹ courte had spokē agenst the

The kynge is betrayed.

Cardinall and the same not greate in ỹ kyng
ges fauoure the Cardinall bad him walcke
a vilayne and thrust him oute of the courte
hedlonge. Yf he were in conceyte with the
kynges grace then he flatered ād persuaded
and corrupte some with giftes /and sent so-
me embasadours and some he made captai
ne at Cales hammes gynes Jarnsye & Ger-
nsye/or sent them to Yrelonde and into ỹ
north/and so occupyed them tyll the kynge
had forgotte them/and other were in the-
ir rowmes or tyll he had spede what he en-
tended.

The quene is betrayde

And in like maner played he with the la
dyes and gentyll wemen. Whosoeuer of
them was greate/with hir was he familiar
and to hir gaue he giftes. Ye:and where
saynt Thomas of Canterburye was wont
to come after/Thomas Cardinall went oft
before preuentinge his prince and peruer-
ted the ordre of the holye man. Yf any were
sotyll witted and mete for his purpose/hir
made he sworne to betraye the quene likewi
se and to tell him what she sayde or did. I
know one that departed the courte for no no
ther cause than that she wold no lenger be-
traye hir mastresse.

And after ỹ same exsample he furnished
ỹ courte with chapellayns of his awne swor
ne disciples & childrē of his awne bringing
vpto be alwaye present and to dispute of vs

nityes and to water what soeuer the Cardi nall had planted. Yf amonge those cormes rauntes any yet began to be to moche in fa uoure with the kinge/and to be some what busye in the courte and to drawe anye other waye then as my lorde Cardinal had appo ynted that the plowe shulde goo/a none he was sent to Italye or to Spayne: or some quarell was picked agenst him and so was thrust out of the curte/as stokeslye was.

He promoted the bisshope of Lincolne that now is/his most faithfull frende & old companyon and made him confessoure: to whom of what soeuer ẏ kinges grace shro ue him silf/thinke ye not that he spake so lou de that the Cardinall herde it? and not vn right: for as goddes creatures ought to o baye god and serue his honoure/so ought ẏ Popes creatures to obaye the Pope & serue his magestye.

The bisshope of Lincolne

Finallye Thomas wolfse became what he wolde/euen porter of heauen/so that no man coude entre in to promocyon but tho row him.

¶ The cause of all that we haue sofred th is twentye yeres.

ABoute the beginninge of the kynges grace that now is/fraunce was my ghtye/so that I suppose it was not myghtier this fyue hundred yeres. Kynge

inge Lewes

Lewes of Fraunce had wonne Napels ād had taken Bononye from Saynt Peters se

ope Iulye.

Wherfore Pope Julye was wroth ād cast how to bringe the frenchmen doane/yet soberlye lest whyle he brought him lower he shuld geue an occasyon to lifte vppe ỹ Emperoure hyer. Oure first viage in to spayne was to bringe the frenchmen lower. For oure meynye were set in the forefront and borders of spayne towarde Gaskayne: partely to kepe those partyes and partely to feare ỹ Gaskeynes and to kepe them at home whyle in the meane tyme the Spanyardes wāne Nauerne. When Nauerne was wonne oure men cam to housse/as manye as dyed not there/ād brought all their monye with them home agayne saue that they spend there. How be it for all the losse of Nauerne ỹ frenchmen were yet able ynough to matche Spayne/the Venecians ād the Pope with all the souchenars that he coude make: so ỹ there was yet no remeadye but we must sett on ỹ frenchmē also/if they shuld be brought out of Italye.

Then Pope Julye wrote vnto his deare sonne Thomas wolsse/that he wolde be as good/as louynge and as helpinge to holye church/as any Thomas euer was/seynge he was as able. Then the newe Thomas as glorious as the old/toke the mater in hāde and persuaded the kinges grace. And

he new Tho
r.

then the kinges grace toke a dispensacyon for his othe made vppon the appoyntment of peace betwene him and the Frenchkynge and promysed to helpe the holye sete wher in Pope Peter neuer sate. But the Emperoure Maximilian might in no wyse stond stille/lest the frenchmen shuld monye him & gett ayde of him/seynge the Almaynes refuse not monye whēce soeuer it be profered then quod Thomas wolfse / Oh and lyke youre grace/ what an honoure shulde it be vnto youre grace if the emperour were youre sodyare? So great honoure neuer chaunsed any kinge christened. It shuld be spoken of whyle the worlde stode. The glorye & honour shall hyde and darken the cost that it shall neuer be sene/though it shuld coste halfe youre royalme. Sirit & factum est/it was euen so. And then a parliament: and then paye: and then apon the frenche dogges with clene remission of all his synnes/ that slew one of them/or if he be slayne(for the pardōs haue no strength to saue in this life but in the life to come onlye)then to heauen streyght without fealinge of ỹ paynes of purgatorye.

Maximilian

Remissyon synnes

Then came oure kinge with all his might by se and by londe and the Emperoure with a strong armye and the Spanyardes and ỹ Pope & the Venecians all attonce agenst kinge Lewes of Fraunce. Assone as

the Pope had that he desyred in Italye/the peace immediatlye. And Frenchmen were christen men: and pitye/yee and greate synne also were it to shede their blonde/and the Frenchkinge was the most christen kinge a gayne. And thus was peace concluded ād oure Englishmen or rather shepe came home agenst wynter and lefte their fleces behinde them. Wherfore no smalle numbre of them whyle they sought them better rayement at home/were hanged for theyre laboure.

¶ Why the kinges syster was turned vnto Fraunce.

When this peace was made/oure holye Cardinalles and Bisshoppes (as their olde gyse is to calke and cast. xl.l. yee an hundred yere before what is like to chaunce vnto theire kingdome) considered how the Emperoure ỹ now is was most like to be chosen Emperoure after his graundefather Maximilian/for Maximilian had alle readye obtayned off dyuerse of the Electours that it shulde so be.

They cōsidered also how mighty he shuld be: first kynge of Spayne with alle that pertayneth therto which was wont to be. v. vi. or. vij. kingdoms: then duke of Burgayne/Erle of Flaunders/of Hollonde/Zelande and Brabande/with all that pertayneth er

to:then Emperoure / and his brother duke of Austrye / and his syster quene of Hungrye. Wherfore thought oure prelates if we take not head betymes oure kingdome is like to be troubled and we to be brought vnder the fete. For this man shalbe so mightye that he shall with power take out of ỹ frẽch kinges handes / out of the handes of ỹ Venecians / and from the Pope also / what soeuer pertayneth vnto the empyre / and what soeuer belongeth vnto his other kingdoms and dominions therto. And then he will come to Rome and be crouned there / and so shall he ouerloke oure holye father / and se what he doth. And then shall the old hereti kes rise vpp agayne and saye that the Pope is Antichrist and sturre vpp agayne ād bringe to light that we haue hyd & brought a slepe with moche cost / payne and bloudshedinge more then this hundred yere longe. Consydered also that his aunte is quene of Englond / & his wife the kinge of Englōdes syster / consydered the old amite betwene ỹ house of burgayne / & ỹ old kinges of ēglōd so ỹ they coud neuer do ought ī fraūce without their helpe: & last of all cōsidered ỹ course of marchaūditce ỹ ēglōd hath ī those parties / & also ỹ naturall hate ỹ ēglishmē bare to frēchmē. Wherfore if we shall vse oure old practyse and set the frenchkinge agenst hym: Then he shall lyghtelye obtayne the

fauoure of the kinge of englond by the meanes of his aunte and his wife / and ayde with men and monye. Wherfore we muſt take hede be tymes and breake this amyte Whiche thinge we maye by this oure olde craſte eaſelye bringe to paſſe. Let vs take a dispensacyon and breake this mariage and turne the kinges ſyſter vnto the frenchkynge. Yf the frenchkinge gette a male of her / then we ſhall lightely make oure kinge protectoure of fraunce / and ſo ſhall Englōd and fraunce be coupled to gether / and as for the quene of Englonde we ſhall trymme hir well ynough and occupye the king with ſtraungelone / and kepe her that ſhe ſhal beare no rule. And as the goddes had ſpoken / ſo it came to paſſe. Oure fayre yong doughter was ſent to the old pockye kynge of fraunce / the yere before oure mortall enemye and a miſcreaunte / worſe then a Turke and diſobedyent vnto oure holye father / and no moare obedient yet then he was cōpelled to be agenſt his will.

Practyſe.

¶ The cauſe of the iorney to Calice.

IN ſhorte ſpace thereafter thomas wolſſe now Cardinall and Legate a latere and greatlye deſyrous to be Pope alſo / thought it exceadinge expedient for his many ſecrete purpoſſes to bringe oure kinge ād the kinge of fraunce that now is to gether: both to make a perpetuall

peace and amyte betwene them / and that (while the two kinges and their lordes dalyed to gether) the greate Cardinalles and Bisshopes of bothe partyes might betraye them both/and the Emperour & all christen kinges therto. Prelates

Then he made a iourney of gentylmen arayed all to gether in silke/somoch as their very showes and lynynge of their botes/ moch more like their mothers then men off warre: yee I am sure that many of their mothers wold haue bene a shamed of so nyce and wanton araye: how be it they went not to make warre but peace for euer and a daye longer. But to speake of the pompousse apparell of my lorde him silfe and of hys chapplaynes/it passeth the. xij. apostles. I dare swere that yf Peter and Paule had sene them sodenlye ād at a blush /they wold haue bene harder in beleue that they or any such shuld be their successours thē Thomas didimus was to beleue ỹ Christ was rysen agayne from deeth.

When all was concluded betwene the kinge of Fraunce and oures that Thomas wolfse had deuysed/and when the prelates of both partyes had cast their penyworthes agenst all chaunces and deuysed remedyes for all mischeues/ Then the right reuerende father in god Thomas Cardinall ād Legate wold go se the younge Emperour

newlye chosen vnto the roume and haue a certayne secrett communicacion with some of his prelates also. And gatte him to brigges in Flaunders/where he was receaued with greate solemnyte as belongeth vnto so mightye a pillar of Christes church/and was saluted at the entrynge in to the towne of a merye felow whiche sayed/salue rex regis tui atqz regni sui. Hayle both kynge of the kynge and also of his royalme. And thoughe there were neuer so greate striffe betwene the Emperoure and the frenchkinge/ yet my lorde Cardinall ingled him fauoure of them both/and finallye brought the emperoure to Cales vnto ỹ kinges grace/where was greate triumphe and greate loue/ & amyte shewed on both partyes/in so moche that a certayne man meruelynge at it ared the old bisshope of Seram. How it might be that we were so greatte with the Emperoure so shortly vppon so stronge and euerlastynge a peace made betwene vs and the frenchmen/the Emperour and the kinge of Fraunce beinge so mortall enemyes. My lorde answered that it might be well ynough if he wist all. But there was a certayne secrete/sayde he/wherof all men knew not. Ye verelye/they haue had secretes this. viij hundred yeres whiche though all the laye mē haue felt thē/yet fewe haue spyed them/ saue a few Judases which for lucre haue be

Prelates.

Salutacion.

A certayne secret

ne cōfederat with them to betraye their awne kinges and all other.

Then were we indifferent ād stode still. And the Emperoure and the Frenchkynge wrastled to gether. And Ferdinandus ẏ Emperours brother wanne Milane of the frenshmen and the Emperoure turnay oure greate conquest/whiche yet after so greate cost in buyldinge a castell/we delyuered vp agayne vnto the frenchmen in ernest ād hope of a mariage betwen the dolphine ād oure princesse.

Milane
Turnay

¶ Howe the Emperoure came thorowe Englonde.

After that the Emperoure wolde in to Spayne and came thorow Englonde where he was receaue with greate honoure ād with all that pertayneth to loue and amyte. The kynges grace lent him monye and promysed hym more. And the Emperoure shulde tarye a certayne yeres ād marye oure princesse: not that the cardenall entēded that/thou maist be sure/for it was not profitable for theyre kyngdom/but his mynde was to dalye with the Emperoure and to kepe him without a wife that (in so moch as he was yonge and lustye) he might haue bene nosellled and entangled with hores) which is their nurterīge of kinges) ⁊ made so effeminate ⁊ beestly

Nurteninge of kinges

that he shuld neuer haue bene able to lift vp his harte to any goodnesse or vertue: that Cardinalles and Bisshoppes might haue administred hys dominions in the meane tyme vnto ourc holy fathers profyte

ractice. The kinge of Fraunce hearinge the fauoure that was shewed vnto the Emperoure/sent immediatlye a diffiaunce vnto oure kynge/not without oure Cardinalles and bisshopes counsell thou mayst well witte. For frenchmen are not so folysh to haue done it so vnaduysedlye and so rashlye/seyng they had to manye in their toppes all ready Then oure kinge spake manye greate wordes that he wold driue the frenchkynge out of his royalme or els the frenchkinge shuld dryue him out of his: But had he added as the legate Pandulph taught kinge Jhoñ/ with the Popes licence/his wordes had sounded moch better. For there can no vowe stonde in effecte excepte the holye father cõfirmed it.

We sent out our sodyars two sommers agenst the frenchmen vnto whose chefe captaynes the Cardinall had appoynted howe farre they shuld go and what they shuld do And therfore the frenchkinge was nothinge a frayed / but brought all his power agenst the Emperoure in other places. And so was the Emperoure euer betrayed. And thus the cardinall was ỹ emperours frend

openlye and the frenchkinges secretlye. For at the meatynge with the frenchkinge besyde Cales he vtterly betrayed the Emperour: yet for no loue that he had to Fraũce/ but to helpe the Popeyce and to haue bene Pope happlye and to saue their kyngdome. Which treason though all the worlde smelled it/ yet it brake not out openlye to the eye/ tyll the sege of Pauye. And the Cardinall lent the Emperoure moch monye openlye/ and gaue the Frenchkinge more secretlye. He played with both handes to serue their secrete that all men know not/ as the bisshope of Scram sayed. But what soeuer the frenchmen did they had euer the worse notwithstondynge the secrete workinge of our holy prelates on their syde.

Fynallye vnto the sege of Pauye came the Frenchkinge personallye with .lx. thousande men of warre/ of whiche .xij. thousande were horsemen/ and with mony ynough And the Emperours host was vnder .xx. thousande of which were but .iij. thousande horsemen/ with no monye at all. For he trusted vnto the Pope for ayde of men and vnto oure Cardinall for monye. But the Pope kepte backe his men tyll that the frenchme had geuen them a felde/ and oure Cardinal kepte backe his monye for the same purposse. And thus was the celye Emperoure betrayed/ as all his predecessours haue bene

Pauye.

this.viij.hundred yeres. How be it there be that saye/how that the Emperours sodayars so threatened Pace the kinges graces embasadoure/that he was fayne to make chevesaunce with merchauntes for monye yn the kinges name/to paye the sodyars wyth all. Wherfore the cardenall toke from him all his promocyons and played tormētours with him whē he came home/because that he presumed to do one Jote more thē was in his commission. But how soeuer it was ỹ emperours mē in taryenge for helpe had spent out all their vitayles. Wherupō Burbon the chefe captayne of the Emperoure sayde vnto his vnder captaynes: ye se/helpe cometh not ⁊ that oure vitayles are spēt. Wherfore there is no remedye but to fight though we be vnequallye matched. Yf we wynne we shall fynde meate ynough: if we loose we shall loose no moare then we must lose with hūgre though we fight not. And so they cōcluded to sette vpō ỹ frenchmē by night. The kinge of fraunce and his lordes supposinge that the mone wold soner haue fallen out of the skye then that the Emperours host durste haue fought with them/ were somwhat negligent and went the same night a mummynge that Burbon sett vppen them. The Emperours host therfore with their sodayne cominge vppon thē amased the frenchmen and draue them vpon he

pes to gether one an a nother/so ỹ they neuer conde come in araye agayne/& toke the kinge & diuers of his lordes & slewe manye and wanne the felde. And there came oute all the Cardinals preuye treason/for in the frenchkinges tent (saye men) were letters founde and beside that in the frenchkynges treasure and in all the host amonge ỹ sodyars were english shippes found innumerable whiche had come saylinge a thousande myles by lond. But what wonder/shippes be made to sayle ouer the see and winges to flee in to farre contrees & to mounte to ỹ toppe of hye hilles.

When the frenchkynge was taken we sange Te deum. But for all that synginge we made peace with frenchmen. And the Pope/the Venecians/Fraunce and englond were knitte to gether/lest the Emperours armye shuld do any hurte in fraunce Wherbye ye may conecture of what mind the pope and the Cardinall were toward ỹ Emperoure and with what harte oure spiritualtye with their inuisible secretes sange Te deū. And frō ỹ tyme hitherto/ỹ Emperoure & oure cardinall haue bene twayne. Te deum.

After that/when the kynge of Fraunce was delyuered home agayne and his sonnes left in pledge/manye wayes were sought to bryng home ỹ sonnes also: but in vayne excepte ỹ frenchkinge wold make good ỹ

whiche he had promysed the Emperoure.
For the bringinge home of those childern
no man moare busyed his wittes then the
Cardinall. He wold in anye wyse the Em-
perour shuld haue sent thē home (it had bene
but for oure kinges pleasure/for the greate
kyndnesse that he shewed him i tymes past
He wold haue maryed the kynges dough
ter oure princesse vnto the Dolphine agayn-
ne/or as the voyce went amonge many/vn
to the seconde brother/and he shulde haue
bene prince in Englond and kynge in tyme
to come/so that he sought all wayes to pluc
ke vs from the Emperoure and to ioyne vs
vnto Fraunce/to make Fraunce stronge y-
nough to match the Emperoure/and to ke-
pe him downe that the Pope might raygne
a god alone ād do what pleaseth him/with
out countrollynge of any ouersear. And
for the same purposse he lefte nothinge vn-
prouided to brīg the marte from Antwar
pe to Cales.

The marte shuld haue bene at Calice

¶ Why the quene muste be deuorced.

IF the Cardinall conde by such me
anes haue made vs french/ỹ que-
ne had bid quene stylle yet: yet thou-
gh she had not bene his wife. Nether wold
he haue bene more aboute to separate hir thē
he hath bene to separatt other ỹ i deade wer
not his wiues/but hath bene rather diligēt

to couple thē to hī/to plucke hī frō his right wyfe: lest if she had bene (as right is) in his fauoure/she shuld haue geuen his grace bet ter counsell for the royalme thē that he hath folowed: & lest also the kynges grace shuld haue bene moued thorow hir more to haue fauored the emperoure.

But when there was founde no nother waye he enspired the kinge that the quene was not his wife by the bisshope of Lincolne his cōfessoure / as he sayenge was/ by whom he hath breathed many thinges in to his grace/and by whom he hath harde his confessyon and by whom and like hypocrites he hath longe betrayed him to haue maryed him vnto the kinges sister of Fraunce as the fame went/by that meanes at the last to make vs french. And then the cardenalles doctoures layde their heades to gither to seke sotle argumentes and rydles to proue his deuorcement. But all the chauncelars of englōd (saye men) which be all lawers/and other doctoures mumsimusses of diuinyte were called vpp sodenlye to dispute the mater (vnder a coloure yet to condemne Bylney & Arthor herd I saye) which is their old cast and sotyltye/to pretend a cō rarye thinge and to cast a mist before the eyes of the people to hyde their iuggligе: that no man shulde once surmyse where aboute they went. And the cardinalles secretary=

The Bisshope of Lincoln.

es ministred reasons vnto them. And so the matter was discussed with a playne conclusion that she must be deuorsed. Whē the quene was warned/she desyred lerned counsell to defend hir quarell/that she shuld haue no wronge/And it was graunted hir. And she chose. But alas what choyse is there amonge the foxes whelpes. All that be shauen are sworne to gether. And all that be promoted by them must playe the Judases with them. They maye to blinde the worlde with all dispute one agenst a nother/but ỹ conclusion shalbe the popes profytte/prelates pleasurs ād the lustes of princes which are their defendars. Finallye it is cōcluded that the quene is not his wife/and the cause why they be not deuorced is paraduenture that oure prelates are a frayde. Yf they coude a brought any maryage aboute to ioyne vs vnto Fraunce/it had bene done longe sens: but because they can not (for the frēch kynges sister knew to moch of Christ to consēt vnto soch wekednesse) happylye they wold it were vndone/I doute not but they beare the kynges grace in hand that the pope dare not confirme it for feare of the emperoure But I doute not if they feared not the emperoure and the lordes and comēs/it had bene done all readye.

After that/my lorde cardinall with Mo

re his ſworne ſecretarye and the biſſhope of of London that ſtyffe ſaturne the imaginer of all miſcheue went to france to iugle ſecretlye and caryed with him more then he brought home agayne. This is of a truth ỹ he conueyed great treaſure with him. The french galyes laye/long ein temmes mouth and not for nought. The fame went playne ye and I know alſo one that ſawe in my lorde cardenalles courte letters ſealed with ỹ kynges greate ſeale/wherin was cõtayned that the frenchkynge ſhuld haue of vs mony ſuffyciãt for to fynde. xx. thouſande mẽ agenſt the Emperoure in Italye from the ij. daye of Julye in the yere of oure Lorde a M. CCCCC. xxvij. forwarde.

But among all other aſſone as the pope was taken/the cardenall wrote vnto the Emperoure that he ſhuld make him pope. And when he had gotte an ãſwere that pleſed him not/but accordinge vnto his deſeruinges towarde the Emperoure: thẽ he waxed furiouſe mad ãd ſought all meanes to diſpleaſe the emperoure ãd imagined this denorcement betwene the kynge and the quene/and wrote ſharplye vnto the Emperoure with manaceynge letters that if he wold not make him pope/he wold make ſoch rufflynge betwene Chriſten princes as was not this hundred yere/to make

Ariſſelar.

the emperoure repent: yee though it shuld cost the hole royalme of englonde.

The Lorde Jesus be oure shyld/what a fierce wrath of god is this vppon vs/that a misshapen monstre shuld springe out of a dongehyll in to soch an heyth/that the dreade of god and man layde aparte/he shuld be so maleparte/not onlye to defye vtterlye the magestye of so mighty an Emperoure whose auctorite both christ and all his apostles obeyed & taught all other to obey/threteninge damnacyon to them that wold not: But shuld also sett so litle by the hole royalme of englōde which hath bestowed so greate coste and shed so moch bloude to exalte and mayntayne soch proude churlysh & vnthankfull hypocrites that he shuld not care to destroye it vtterlye/for the satisfyenge of his vilanouse lusties.

The emperoure writeth agenst the cardenall.

The Emperoure sent forth a litle boke in prynte both in spanish and also douch/in which he answereth vnto the cardinals manaceynges and vnto many articles that the cardinall layeth agenst him ād amonge all other repeateth this threteninge of the cardenall. Ye will (saith the emperoure) to do me displeasure/if I will not make you pope sette soch a rufflynge amonge christen princes as was not this hundred yere/though it shuld coste you the hole royalme of englōde. Where vnto the Emperoure answereth

ſayenge:ye goo aboute to geue your kinge a nother wife/which if ye doo/it maye be the nexte waye to coſt you the royalme of englōde. And I beleue verely that the prophecye of this caytife Cayphas the cardenall thorow the miſcheſe that he hath wrought for the deuorcement of the maryage/ſhalbe fulfilled/and that it will coſt the hole royalme of englonde/if it be not ſene to betymes. By what meanes I will ſhew you after that I haue ſpoke a worde or two of his deuorcement.

¶ Of the deuorcement.

IF the kinges moſt noble grace will neades haue a nother wyfe / then let hi ſerch the lawes of god/whether it be lawfull or not/for as moch as he him ſilf is baptized to kepe the lawes of god and hath profeſſed them and hath ſworne them. Yf the lawe of god ſuffre it/then let his grace put forth a litle treatyſe in prynte and euen in the engliſh tongue that all mē maye ſe it/for his excuſe and the defence of his deade and ſaye: Loo by the auctorite of this goddes worde do I this. And then let not his grace be a frayde ether of the emperoure/or of his lordes or of his commens & ſubiectes. For god hath promiſed to kepe thē that kepe his lawes. Yf we care to kepe his lawes/he wyll care for the kepinge of vs/ for the truth of his promiſes. Yf it be foun-

de vnlawfull/then let his grace feare god and cease to shame him self and his blonde his lordes/his subiectes/and his royalme and specially the blessed name of oure saniour Jesus christ and his holy doctryne ād the professiō of oure faith. For who soeuer professeth the faith of christ and lyueth contrarye vnto his doctryne/shameth the name of oure sauioure Jesus christ. Moreouer what so euer god coupled man may not loose/no though he name him silf pope. Wherfore if this maryage be of god/the pope can not dispence with it for god hath geuen no power agenst him self: but to preach his ordinaunces only hath he geuen power Therfore if we will se what is right & what is wronge/let vs bringe it vnto the light of goddes lawe and let vs submitte oure causes vnto the iugement therof and be cōtent to haue oure appetites slayne therbye/that we lust no farther then goddes ordinaunce geueth vs libertye. For verelye to desyre more then god permitteth/is to tempte god ād to prouoke wrath and indignacyon vppon vs/vnto oure destructyon/as the childrē of Jsraell did vnder Moses and perished. Whose frowarde deades are warnīges for vs (saith Paule. i. Corin. x.) that we feared with the terrible ensample of their faule/ shuld absteyne from like wekednesse

The pope hath no auctorite agenst god

The controuersye and strisse of the mat-

ter and all the doute and difficultie stādeth in this that Moses in the. xviij. of Leuitici sayth/thou shalt not vnhele ỹ secretes of thy brothers wyffe/for they are thy brothers secretes. Which is as mech to saye/as thou shalt not take thy brothers wyffe And in ỹ. xxv. of Deuteronomye he sayth that if a man dye with out yssue / his brother must marye his wyffe. Whiche two textes seme contrarye/the one forbiddinge ād the other commaūdynge a man to take his brothers wyffe. Wherfore that we may come vnto the true sence and cleare meaninge of these two textes and that we maye perceaue also the grounde of the reason that maye be made for both partyes by the occasyon of this textes and se which reasons do cōclude / ye shall vnderstond that the lawe of Moses is deuided in to. iij. partes. Parte of his lawes are ceremonyes/that is to saye signes that put men in remembraunce other of the benefites of god done all readye/as the ceremonyes lambe: other signes of the promysse and appoyntement made betwene god and man/ as circumcysion: or signes that testifye vnto the people that the wrath of god is peaced and their synnes forgeuē/as all maner sacrifyces: which all ceasse assone as christ had offered vpp the sacrifyce of his bodye and blonde for vs. And in steade of them / come the open preachinge of

The cause that make the doubte, whether a man maye marye his brothers wife.

The lawe of ceremonyes

christ and oure signes which we call sacra-
mentes.

The law of penaltye

Another sorte are lawes of penaltye or punyshment to aduenge synne if it breake out and hurte a mans neyghboure/as toth for toth/eye for eye/and that the bloudshe-der must haue his blonde shed agayne/and the breaker of wedlocke must be stoned: wh-ich lawes were geuen vnto the Jues onlye and we hethen or gentils are not bounde vnto them/that we shuld punish euery syn-ne after the same maner: but it is ynough that euerye lōde punish their trespasers as it semeth best for the comen welth there/ so-me of one maner/some of a nother.

The law natu-rall.

Another parte parteyne vnto faith and loue: as that a man beleue how that there is but one god and that he is true / good and mercyfull in all thinges: & therfore ought to be beleued/trusted & loued with all a mās herte/soule/minde and strength: and that a man loue his neyghboure as hī self for god des sake which hath created him and ma-de him. And this is the lawe of nature and pertayneth vnto all nacyons indifferentlye with all that dependeth or foloweth therof. This lawe was also before Moses: Jn so moch that though Moses had neuer wrytē it/yet had the Jewes bene no lesse bounde therto by nature and by naturall right and equite. For who so euer is of god / the same

consenteth vnto this lawe ād vnto all that foloweth therof naturallye when he heareth it preached/as he consenteth that the fire is hote/when he putteth his fingre in it.

¶ Moreouer who soeuer hath this lawe grauen in his harte/this same kepeth all lawes/and who soeuer hath it not written in his harte/the same kepeth no lawe. For who soeuer beleueth that there is one god/ and loueth him with all his harte/with all his soule/mynde and strength(which is the first of the ten commaundementes partaynynge vnto the parson of god)the same will worshippe nothinge of his awne ymaginacyon without goddes worde: and then he can make none ymage to worshipe it. Whiche is the seconde commaundement pertaynynge vnto the person of god. He can not also for veryes lones sake take ỹ name of god in vayne and swere by it vnreuerentlye: and so thou hast the thirde commaundment pertaynynge vnto the person of god. Furthermore he that beleueth god & hath his truste onlye in him ād loueth him as I sayde/cā not but kepe his holy edaye/not after Moses facyon/but spirituallye: that is/he can not but obserue a tyme to wayte on goddes worde/to heare it and lerne it and to knowlege his synnes to god and to desyre him of mercye accordynge to his promyses & testament which he hath made with vs: and so

All lawe springe out of one.

thou haſt the fourth commaundement par
tayninge vnto the perſon of god. Laſt of all
he that ſo loueth god/can not diſobey father
and mother/in which two names are con=
tayned all hye powers:as graundefather/
graundemother/aunte/vncle/kinge/lorde/
maſter/huſbande ād ſo forth/perſones he
re in goddes ſteade by whiche he made vs/
and by which he feadeth vs/cloteth vs/go=
uerneth vs/teacheth and ruleth vs. And
thus thou haſt the fyue commaundemen=
tes whiche all pertayne vnto the perſone off
god. For the obedience of father ād mother
and of all hye powers which rule the worl=
de in goddes ſtead/pertayneth vnto the per
ſon of god/and muſt be done with loue as
vnto goddes ſelf.

Furthermore he that loueth god/hath
this commaundement alſo/that he loue his
brother or neyghboure/in the fourth chap=
ter of the firſte epiſtle of Jhon. For howe can
a man lone the father and hate the ſonne/
whom the father loueth? Euen ſo/how cāſt
thou loue god the creator ād hate that crea=
ture whom he hath created and made af=
ter his awne likeneſſe and ſo loueth that he
hath made him lorde ouer all other creatu=
res/and therto hath geuen his awne ſon=
ne vnto the deeth for his ſake/to ſhewe him
kindneſſe/that he might ſe loue & to loue a=
gayne? How alſo can I loue oure ſauioure

Jesus christ/& hate hi whom he hath bou-
ght with his blonde: Thoughthe some be
neuer so euell/yet if J loue his father harte-
lye/J can not but be sorye that the sonne is
euell & wyshe him good in myne harte and
helpe to the vttermoste of my power to make
him better/euen for his fathers sake: vntill
J se him runne so farre that he goo aboute
to slee his father. Which thinge if he do/thē
J resist him vnto the vttermest of my power
Euen so though my neyghboure be neuer
so euell/yet as longe as J loue god & christ
oure sauiour with all myne harte/ J cā not
but loue him ād helpe to better him with all
my power/vntill he runne so farre that he
begynnethto fight agenst god & to destroye
ỹ lawe of god & the testamentthat god hath
made vnto man. Then J resiste him with al
my power/as god hath taught mete resist.

Nowe if J loue my neyghboure in god
fayth fullye and vnfaynedlye/then J cā not
fynde in my harte to slee him: nether to defy
le his wife: nether to stele his goodes: nor to
beare false witnesse agenst him: nether can
myne harte couette his house/wife/mā ser-
uaunte or mayde from him/ether ore/asse/
or what soeuer is his. And thus hast thou
ether fyue of the ten commaundmentes per
tayninge all vnto the person of thy neygh-
bour. This is ỹ lawe of nature whose serua
ūtes Moses & ỹ prophetes were/to teach it ỹ

J.ij.

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Jewes/and whose servaunt Christ oure sa
uyoure was for oure sakes with his apostles/to teach it vs. And it is an euerlastynge lawe and pertayneth indifferently vnto all nacyons with all that hangeth therof: in so moche that though a man be neuer taught it/yet yf it be not founde wryte in his harte/ he is the heyre of damnacyon.

olucions

Now they that studye to make this deuocement betwene the kynges grace and the quene with happlye saye/that the first texte is a law depēding of the lawe naturall (for vndouted it is no ceremonye nor yet lawe of penaltye) and therfore pertayneth vnto all men indifferentlye and ought to be kepte of all nacyons: and that the seconde is a ceremonye/and therfore ceaseth at the comyng of Christ. Janswere: if it be a ceremonye / then it is a sygne and must haue a signifycacion. Jt must signifye some benefyte of god done alreadye or some vengeaunce taken for synne or some promesse or some thinge that J must do or leaue vndone at the cōmaundement of god. Now the significacio of it they will shewe me when oure ladye hath a new sonne.

Ceremonyes
aue significa
ions,

Moreouer there is no ceremonye of Moses/but that J maye kepe it this daye as an indifferent thinge: how be it not as a thynge so necessarye vnto my soules helthe/ that J shuld thinke that J synned if J did it not

eremonies be
ade of lawful
inges

But I may eate the esterlambe of Passeouer euery yere when the tyme cometh yf I will. And I may circumcise myself for my pleasure as well as pare my nayles / if I list. And I may burne the blonde and fatt of oxen & calues vnto this day without synne/as an indifferent thing/& geue this signification therto/ŷ as ŷ fatte consumeth in the fyre/euen so doth the synne of all men ŷ repent consume in ŷ hote fyre of the loue off god to vs warde in Christ Jesu ŷ lorde & so forth. If it be a ceremonye then / how happenah it ŷ this one ceremonye is vnlawfull amonge all other?

Therto in as moch as Moses in all his lawes soughte the glorye of god & the pureneſſe of his people/as he bosteth of him self Deute. iiij. sayeng: What nacyon hath ordinaunces & lawes so righteous as all this lawe which I sett before you. How cometh it that Moses was driuen vnto so greate a strayte ŷ he coude finde nought to make a ceremonye of/but that which of his awne nature is damnable synne & filthye among the hethen/which hethen made as iuste lawes out of the lawe naturall graue in their hartes as Moses did. Might not the hethen of good right saye: se what a filthy nacio it is/they mary euerye mā his brothers wife as houndes. And so the lawe shamed the name of god & honoured it not.

Yf Moses gaue his people two cõtrary cõ
maundmentes/then he was an vndiscrete
lawegeuer/yee & deuelish therto. For then I
can not but be dãpned what soeuer I doo.
Yf a mã saye ỹ the first pertayneth vnto vs
hethen & the laste vnto the people of Israel/
that sounderh not: for when all ỹ other la-
wes cõtayned in ỹ same chaptre & in all his
bokes pertayned vnto the same people/how
shuld he amonge so many belonginge vnto
them/mingle one for vs herhẽ onlye/to whõ
he was no lawegeuer/& namelye when he
wist ỹ one as wise as he shuld come & teach
vs/which is oure sauioure Jesus Christ.

Yf a man will saye/the first is a lawe &
the seconde a permission/as the permission
of deuorcement when a man did hate hys
wife. Nay verelye it is not a permission/but
a flatte cõmaundement and that vnder pay
ne of greate shame & rebuke vnto the man
if he did it not/& vnder ỹ losse of all hir hus
bandes possession vnto ỹ woman if she offe
red not hir self. Of which lawe also becaus
thou neadest not to dreame of a ceremonye/
a mã may shew a good naturall reason pro
fitable vnto ỹ comẽ welth. For a womã whẽ
she is maried she forsaketh hir fathers kyn
ne & bringeth her doury with her & taketh hir
name amõge hir husbandes kynne. Now if
her husbande dye childlesse/it is not reason

that she should be cast out of the kyne emptye
nether is it right ỹ she should carye her hus
bandes possessions out of his kynne awaye
with hir and that a straunger should gett a
child of her to possesse them. Thou wilt say
that the londes might returne vnto ỹ nexte
of his kynne & the wife haue a porcion hir lt
felonge onlye. Then should greate possessiõs
come in to the handes of one mã & so should
there manye tyrantes rise amonge the peo-
ple. Which to avoyde god ordeyned that the
londes should be scatered euer among as ma
nye as might be of the same kynne /and for
the same cause wold sofre no man to by any
londes for euer. For god thinketh it better
for his comẽ welth ỹ. xx. should spend. xx. or
xl. shellig a peace/then ỹ one should spẽd. xx.
or. xl. pounde/& .xix. neuer a whytte: for thẽ
must many poore hange of one rich/whiche
rich for the most parte be of corrupte myn-
des and so sensuall that they will loke of no
man to do him god/excepte it be on soch as
will folowe their lustes. And so shulde the
people folow the will of man and not of god
and be compelled to lyue wekedlye / and to
murther stele & oppresse their brethrẽ/to fyll
their belyes with all.

Moreouer it was a lawe in the tyme
of the lawe naturall. iiij. hundred yere be-
fore Moses/that a man shulde marye hys
brothers wife/as thou seist Genesis. xxxviij

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Also Moses forbiddeth not a man when his wife is dead to marye her syster. Yf one man may marye two systers/why maye not one woman marye two brothren? Are not. ij. sisters as nye of kynne as. ij. brethrē?

How the text is to be vnderstond.

Wherfore I se no remedye/but ỹ a mā must vnderstond ỹ texte thus: ỹ Moses forbiddeth a mā to take his brothers wife as longe as his brother liueth: as in ỹ texte folowing whē he forbiddeth a mā to take his neyghbours wife/he meaneth while his neighboure lyueth. For after his deeth it is laufull. And therfore Jhon rebuked herod for takīge his brothers wife frō hī/his brother being yet alyue. Or at the vttermost/if they will stryue & shew no cause whye/it cā extēde no forther thē that a mā may not take his brothers wife if he haue yssue by hir. Whiche I suppose an indifferent thing to haue hir or not/as they cā agre: but if his brother dye childlesh/ỹ thē be ought to haue hir & ỹ she is bounde to offer hir silf to ỹ other brother by ỹ lawe of Moses/& that it is laufull now though no commaundment.

Yf it be vnderstonde of a mās brothers wife he being alyue/thē happlye ye will say that it is superfluously added of Moses: for it is included in that whiche foloweth ymmediatly/that a mā shall not take his neyghbours wife. Nay verely: for it is a nother synne and a moare greatter synne for a mā

to take his brothers wyffe then his neyghbours wyffe that is no kynne to him: because ỹ my neyghbours shame is not my shame. For let my neyghboure be hanged and no man casteth that in my teth. But my brothers shame is my shame and the shame of my father and mother and of all my kynne. For let what so euer rebuke it be chaũce my brother/and it is cast in my teth and in the tethes of my father ād mother and of all my kynne immediatlye. Wherfore to be so forgetfull of naturall honestye that I shuld defyle my brothers wyffe vnto myne awne shame and all my kynnes/is more greuouse ād haynouse(as they saye)and springeth of greateer lewdnesse or malice then to take my neyghbours wyffe which is not of my kynne. And this doth the.xx.chapter of the sayde Leuitici proue/where Moses sayeth if a man lye with his brothers wyffe/they shall dye immediatlye (not tarye the birth As Judas wold haue burnt Thamar his doughterlawe/beinge yet greate with childe. Genesis.xxxviij.

They will happlye saye also that if it be to be vnderstond of a mannes brothers wyfe whyle his brother lyueth: then they will vnderstonde of the fathers and vncles wyues also whyle the father and vncle lyue. Nay verelye it is farre vnlike. For my fathers wyfe and myne vncles wyfe are my

superiors and persons vntowhom I owe obedience by the meanes of my father and vncle. Now if I shuld marye them/then I shuld make them my seruaũtes/for the wyfe must obey hir husband: and so peruerte I the lawe of nature and naturall equite and honestye. Ye will saye/that whẽ my father and vncle be deed / the obedience is loosed. Verelye it might well stonde with the popes doctryne/for he thrusteth kiges doune ãd emperours therto ⁊ exalteth their sworne subiectes in to their roumes: he raketh one out of the dongehyll on the one daye and out of the most lowe and vyle kynde of subieccyon/and maketh him on the morow superioure vnto his awne prynce and to all ye lordes of his royalme in wordlye pompe ãd dignite. But god teacheth his childrẽ to hũble them selues. And christ teacheth his disciples to come lower and lower. I suppose therfore that a mã ought moch more to do thẽ seruice ⁊ obey thẽ ãd to geue thẽ honoure and reuerence now after the deethes of their husbandes then before. More ouer ye se that a man may not marye his doughter in lawe after his sonnes deeth by the storye of Judas Gene. xxxviij. And agayne ye se that Dauid after the deeth of his sõne Absolõ wold not meadle with his awne wyues which his sonne Absolõ had before corrupte: but shette thẽ vp in perpetuall wedowhed

Now if the father after ỹ deeth of his sonne abstayne frō hir that was one flesh with his sonne/fornaturall reuerence: how moch more ought the sonne after the deeth of his father to abstayne from hir that was one flesh with his father/to whom also/by the reasō of his father/he oweth obedience therto?

Moreouer if a woman shuld fynde a māchyld by the stretes and bringe him in and fynd him vp of nought: I wold not by my will that she shuld after marye with hī/ for peruertinge of due obediēce which she shuld happlye as vnnaturallye/euē so shrewdlye geue vnto him agayne. If she obeyed not/ with what face shuld he correcte hir? if he corrected hir/what wold she cast in his teeth & what wōderinge wolde neyghbours make? what reuerence and seruyce then suppose ye/wold nature(if we were not so corrupte minded)teach vs to geue vnto the fathers and vncles wiffe?

And to go thorow all ỹ degrees ỹ are forbiddē: ỹ mother/grandmother/auntes/fathers wyffe & vncles wiffe/are persones to be obeyed as god/wyth all reuerēce and seruyce. The doughter ād doughters doughter and sonnes doughter are a mannes wyues flesh. The wyues mother and grādemother are persones to be obeyed/besydes that the wyfe is their flesh. Now betwene a man and his wyues syster when sheis de-

ed and his brothers wyfe whē his brother is deed/is there no soch cause as betwene these persones.

And concerninge the mayde childern thoughthey be vnder the obedience of their vncles: yet because if any be maryed vnto hir vncle/she bydeth in obediēce stylle: therfore it is not vtterly forbidden. And ensamples there be/that maydens haue maryed vnto their vncles: which thinge yet I wold not haue drawne in to a comē vse with out necessyte or for a comen welth.

And concerninge the sister: she is of eqall birth to hir brother. It is to be feared therfore lest hir obediēce wold be lesse to hir brother then to a straunger. Then note the grefe of father and mother/if they agreed not. Moreouer if he were an vnkynd husband/then had she double sorow/first because he is vnkynd/and also because she hath lost the comforte of a brother. Then the familyar bringinge vpp to gether. And besyde all thoseād soch like/there is yet a nother (which I thinke the chefest of all) that the sendinge out of doughters in to a nother kynne & receauinge a gayne out of a nother kynne/is the greatest cause of peace and vnite that is in the worlde. And therfore the hethen people forbade that degre in their lawes.

Neuerthelesse the maryage of the brother

with the sister is not so greuouse agēst the la
we of nature (thinketh me) as the degrees a-
boue rehersed. And therfore it semeth me/
that it might be dispensed with in certayne
cases and for diuerse consideracyons. It
wold be harde to proue that Sara was not
Abrahams syster/whom I thynke he ma-
ryed/be cause there were no nother faithfull
wemen that beleued in god. Moreouer the
greatest cause to send the doughter out is v
nite and peace betwene diuerse kinredes.
Wherfore if greater peace and vnite migh
te be made with kepīge hir at home/I durst
dispence with it. As if the kinge of englonde
had a sonne by one wife heyre to englond ⁊
a doughter by a nother heyre to Wales: thē
because of the greate warre that was euer
wont to be betwene those two contrees / I
wold not feare to marye them together/ for
the makynge of a perpetuall vnite ād to ma
ke both contrees one/for to a voyde so grea-
te effusiō of bloude. For which cause I wold
god that oure prīcesse had bene maryed vn
to the kinge of Scottes. And I doute not
but that it had bene concluded longe agoo/
if it had bene as greatlye vnto the profyte of
the pope and his pilpates / I wold saye pre
lates/as it were to the honoure of god. But
it is not profitable for them that any kyng-
dom shuld be stronge and mightye / lest if
god shuld open the eyes of the kinge/the po-

pe shuld haue to moch a doo to resist him & to send in other kynges vppon him to conquere his royalme.

I did my diligence a lõge ceason to know what reasõs oure holye prelates shuld make for their devorcement/ but I coude not come by them: I serched what might be sayde for their parte but I coude finde no lawfull cause of my silf by any scripture that I euer red: I comened with diuerse lerned mẽ of the matter/ which also coude tell me no nother waye then I haue shewed. Then I considered the falsehed of oure spiritualtye how that it is but their old practyse and a comune custome/ yee and a sporte to separate matrimonye/ for to make diuision where soch mariage made vnite and peace. Wherfore I coude not but declare my minde to discharge my cõsciẽce with all/ which thinge I had done longe sence/ if I coude haue brought it to passe. How be it I had leuer now do it at the last/ then that any mã shuld cast me in the teth in tyme to come/ whẽ this old maryage were broke and a new made/ why I had not spoke rather. Nether cã the kinges grace or any other christen man of right be discontent with me. For it is not possible that any person baptized in the harte with repentaunce of euell and with faith of forgeuenesse in the blonde of Christ and

stedfast purposse and profession of harte to walke henceforth after the steppes of christ in the lawe of god / shuld once desyre or wisse to doo ought openly with longe deliberacyon / that he wold not haue cõpared with the lawe of god / to se whether it were right or not.

Some man might happlye saye / that though a greate man wold be content to haue his deades compared vnto the lawes of god / he wold disdayne yet to haue so vyle a wretch as Jam / to dispute of them.
Janswere that it is not my faute but goddes which for the most parte euer choseth of the vilest to cõfounde the glorionse / which not onlye clothed his sonne with oure vyle nature / but made him also of the lowest sorte of men / euen fyue hũdred steppes beneth the degre of a cardinall / and sent him to rebuke the scribes and the pharyses which sate on Moses sete / for their euell doynge and false doctryne besydes the lawe of Moses. And the glorious scribes ād the phareses for all their holinesse rebuked not Herod / nor Caiphas and Anna for all theyr hynesse: but vile Jhon the baptist. By what auctorite? verely by the auctorite of goddes worde: which only what so euer garmēt she were / ought yet to haue all auctorite amõge thē that haue professed it. That worde is the

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chefest of the apostles and pope and christes vicare and hed of his church and ỹ hed of the generall counsell. And vnto the auctorite of that ought the childrē of god to harken with out respecte of person / for they ỹ are of god / heare goddes worde Joan. vi. and christes shepe heare christes voice Jhoñ x: yee though he speake by a calfe.

Ye will happlye saye / my reasons be not good. They maye be the soner solued / & shall therto make the contrarye parte better and serue it out and make it appeare to all mennes sight and stablish it: and so they shall do good euerye waye.

¶ By what meanes the deuorce ment might cost the realme.

NOw to that I promysed / how that I wold shew you by whate meanes this mariage might cost ỹ royalme of englonde accordinge to Caiphas the cardinalles blinde prophesye. This is first as sure as the winter foloweth the somer / that oure prelates haue vtterlye determined ỹ this mariage that is betwene the kynge ād the quene must be broken: and so is the princes dishereted ād the kinge of Scottes next to the croune. And we maye fortune to finde one at home / which because he is neare hande wolde loke to stēppe in before him / & it maye chaunce therto that a nother yet will loke to come in assone as anye of both: par-

aduenture the thirde borne at home ma- 139
ye make frendes likewise/yee and so forth.
And then whyle ye shede ech others bloude
oure prelates with sytte and laugh and loke
vppon you out of sentuarye/and when eue-
ry man hath done his best/they with thinke
to make them a defender where soeuer shall'
please them best.

The kinges grace with ye saye shall haue
a nother wife and she shall beare hym a
prince and he shall breake strife. Who hath
promysed him a prince? Moreouer if hys
new maryage be not well proued & go forth
with good auctorite/ so shall we yet folowe
the princes style'/or if she be sent a nother wa
ye/some other whom we shall suppose more
righteouse enheritoure: and so the new pri
ce is like to goo after kinge Henrye of wyn
desours prince and kynge Edwardes chil-
dren.

And I with tell you yet a nother sporte.
Assone as the Cardinall had sent the Em-
perour a diffiaunce & vpon ỹ diffiaũce had
arested the Emperours shippes in englõde
& oure shippes & oure men were arested also
in all regions of the Emperours/then wẽt
the comen fame thorow out all douchlonde
that the Emperoures counsell Holland/
Braband and Zeland had determined / yf
the warre had proceded to haue set vp ỹ kin
ge of Denmarcke ỹ was /to haue calenged

his right in Englond. For the Danes calenge Englonde/as we calenge Fraunce/ and the king of Denmarke writeth him silf kinge of Denmarcke and of Englonde/as oure kynge writeth him silf kinge of Englōd and Fraunce. And this is once: the old kynge of Denmarcke with his sonne a goodlye prince if he had londes/shall neuer come in Dēmarke agayne of any likelyehod. Wherfore if ye falle to gether by the eares/may he not by some chaunce/yf god be angrye with you/make an appoyntement with the kynge of Scottes to come in vppon you on the one syde/and make for his parte whate frendes he can in douchlonde and send vnto ỹ newe kinge of Denmarke and geue vpp his title for euer to gette ayde of him/so to come in on the other side and conquere you? And.xx. other wayes are ye like to come in daunger/ which I commytte vnto youre awne consyderacyon.

¶ The puttinge doune of the Cardenall.

And finally cōcernige ỹ cardenals puttige doune/I cōsidre many thynges. Firste ỹ I neuer herde or red/ỹ any mā being so great a traytoure was so easely put to deeth. Thē ỹ naturall disposicio & inclinacio of ỹ mā/how ỹ his chefe studye/yee & all his felicite & unwarde ioye hath euer bene to exercyse ỹ angels witte of his (as my lord of

Lincolñ was wōt to prayse hī) in driuīge of soch driftes to begile all mē ⁊ to binde ẏ whole world with all. Wherfore I cā no nother wise iudge by an. C. tokēs evidēt vnto whosoeuer hath a naturall witte/but ẏ this is also nothing saue a caste of his old practyse: so ẏ whē god had wropped hī in his awne wyles/ ẏ he wist not which waye out (for ẏ ēperoure prevayled for all ẏ cardinalles treasō ⁊ ẏ frēch childrē might not come home: ⁊ he had lerned also of his necromācye that this wold be a ieopardouse yere for hī: what for ẏ treason ẏ he had wrought agēst ẏ emperour ⁊ what for ẏ mony which he had borowed of ẏ comunes/lest any rysing shuld be agēst hī then he thought to vndo his destenye with his policyes ⁊ wēt ⁊ put doune hī silf vnder a coloure (which the processe of the tragedye well declareth) ⁊ sett vp in his roume to ministre forth ⁊ to fighte agēst god as he had begōne/ ẏ chefest of all his secretaryes /one nothīge inferior vnto his master in lyenge/ fayninge and bearinge two faces in one hode / a whelpe that goeth not oute of kynde from his syre/the chefest stale wherwith the cardinall caught the kynges grace / whom he called vnto the confirmacion of all that he entended to persuade sayenge: Yf it lyke youre grace / More ys a learned man and knoweth hit/and is also a laye man /wherfore he will not saye other wise then it is/for

any percialyte vnto vs warde. Which secretarye yet must first deserue it with writinge agenst Marten and agenst the obedience of Mammon ād become the proctoure of purgatorye to wryte agenst the supplicacion of beggers.

And then to blynde the worlde with all manye quarels were pyked: the Cardinall might not speake with the kinges grace/the brode seale was fett away/hye treason was layed to his charge. i. that he had brethed (harde I saye) in ỹ kinges face when he had the french pockes (O ypocrites) but the very treason that he had wrought was not spoke of at all/ner ought worthy of a trayter/done to him at all.

Then they called a parliament (as though the golden worlde shuld come agayne) wherin the hypocrites to bleare mēnes eyes with all made a reformacyon of mortuaries and probates of testamentes/the rote yet left behinde/whence all that they haue for a tyme weded out/will springe agayne by litle and litle (as before) if they as theire hope is/maye stoppe this light of goddes worde that is now abrode. They made a reformacyon also of pluralityes of benefyces/ordeninge that henceforth no man maye come by pluralyte of benefyces with vertue and connynge/but with servynge for them in ỹ courte. Whiche what other thynge is it saue

playne symonye? O blinde buserdes & shamelesse hypocrites. What care they to doo/ whether agenst god or their awne lawes/ to flatter greate men with all and to blinde them. But harke here. The tithes were ordened at the begīnīge to fynd the preachers and the poore people which now goo a beggynge: so that the churchewardens ought to take the benefices in to their handes yn the name of the parish ād delyuer the preacher of goddes worde their dwellynge present a sufficient lyuynge and deuyde ỹ reste amonge the poore people. And the kinge is bounde to mayntayne that ordre and not to resist them excepte he wyll be an open tyraunte. Nowe I appele the consciences of the kynges grace and of his lordes. What answere will they geue when they come before Christ in the last iudgement /for theyr robbynge of so manye soules in so many parishes of goddes worde with holdynge euerye man so manye chappellaynes in theyr houses with pluralytes of benefyces/ād for the robbynge of so many poore and neadye of their due and dayly fode whose neade for lacke of succoure crieth to god continuallye for vengeaunce agenst them / whiche we se daylye by a thousande mysfortunes fallē on them and on their wyues and children. Let them reade Exodi and Deuteronomye and se what they fynde there. Yee ād what

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shall so many chappellaynes doo? Firste slee
their soules/and then defyle theire wyues/
their doughters & their maydēs/& last of al
betraye them.

When this reformacyon the coloure ād
cloke of their hypocrisy was made/then the
spiritualtye cam doukynge before the kyn-
ges grace and forgaue hym the monye whi
che they had lent their Pope/to bringe in ỹ
temporalty and to make them after their en
sample to do likewise/as louinge subiectes/
and no lesse kinde vnto their prince then the
spiritualtye. For their Arses were vpō thor
nes till the lone was forgeuen /for feare off
after clappes. Where vppon the temporal-
tye forgaue their parte also in hope of that
they obtayned not. For assone as the lone
was forgeuen/the parliament brake vp: be
cause oure prelates and theire confederate
frendes had founde that they sought / and
caught the fish for which they layed the bay
te of all those fāces of reformacyons/ād for
which the cardinall/to bringe the world in
to a foles paradyse / was cōpelled enē with
his awne good will to resygne his chaun-
celareshyppe and that to whome he lysted
him silfe. And as for the bisshopryche of
Durham/to saye the verye truth/he coude
not of good congruyte but reward his old
chappellayne and one of the chefe of all his

secretaryes with all/styll Saturne that so seldom speaketh/but walketh vppe and doune all daye musynge and ymaginynge mischefe/a douckynge hypocrite made to dissemble.

Whych for what servyce done yn Christes gospell came he to the bisshoprych off London? Or what soch seruyce did he therin? He burnt the newe Testamente callinge it doctrinam peregrinam/straunge lernynge. Yee verelye/Looke howe straunge his lyuynge in whose bloud that testament was made/was from the lyuynge of the pope: euen so straunge is that doctryne from the Popes lawe/in whiche onlye and in the practyse therof is Tunstalle lerned. Which also for what cause lefte he the bisshoprych of London? Euen for the same cause he toke it after that he had longe serued for it/couetuousnes & ambicyon. Nether is it possible naturallye that there shuld be any good bisshoppe/so longe as the bisshoprykes be nothynge saue worldlye pompe and honoure superfluousse abundaunce off all maner riches and lybertye to do what a man lysteth vnpunisshed: thinges whiche onlye the euell desyre and all good men abhorre.

And Assone as the parlyament was ended the Cardenall had his charter & gat him home. And all bisshopes gat them euery

for to his hole / leuynge yet their attournes yes behind them: to come agayne them selues assone as the constellacio is somwhat ouerrunne wherof they be a frayde.

What the cause of all this mischeue is.

WHence cometh all this mischefe? Verelye it is the hande of god / to auenge the wantonnesse of greate men which will walke withoute the feare of god / folowinge the steppes of the hye prelates contrary vnto their profession & to auenge also the wronges / ỹ blasphemyes & sotle persecutynge of his worde.

For when Marten Luther had vttered the abhominacions of the Pope and his clargye with goddes worde and diuerse bokes were come in to Englonde: Oure cardenall thought to fynde a remeadye agenst ỹ well ynough / and sent to Rome for this vaine title Defender of the faith / which the vicare of croyden preacheth ỹ the kinges grace wolde not loose for all London and .xx. myle rounde aboute it. Nether is it merueil for it hath coste more then London and .xl. myle aboute it is able to make I thynke at this oure / besyde the effusyon off innocent blonde that was offered vnto the ydolle ther to and daylye is offered. When this glorious name was come from oure holye father / the Cardenall broughte it vnto the kynges

Defender of the fayth

grace at Grenewich. And though the kynge had it alle redy and had red it/yet agenst the morninge/were alle the lordes and gentlemen that coude in so shorte space be gathered to gether/sent for/to come and receaue it in with honoure. And in the morninge after the cardenall gat him thorow the backsyde into ỹ frere obseruaũtes. And parte of ỹ gentles went rounde aboute ād welcomed him from Rome/as representinge the popes persõ:parte mette him halfe waye:parte at the courtegate: and last of alle the kinges grace him silf mette him in the haule & brought him vp in to a greate chaumbre where was a sete prepared an hye for the kinges grace ād the cardenall/wyle the bulle was reade: in so moch that not the wyse onlye/but men of meane vnderstādinge laughed the vayne pompe to scorne/not farre vnlike vnto the receauinge of the cardenalles hatte. Which wen a ruffiaune had brought vnto him to Westmonstre vnder his cloke/he clothed the messenger in rich araye & sent him backe to Douer agayne & appoynted the bisshope of Caunterburye to meate him and then a nother companye of lordes and gentles I wotte not how oft yer it came to Westmonstre/where it was sette on a cupborde ād tapers aboute/so that ỹ greatest duke in the lõde must make curtesye ther to:yee & to his emptye sete he beinge awaye

The caadenalls hatt.

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And shortlye for lacke of auctorite of godes worde Martē must be condemned by ỹ auctorite of the kinge. And the kinges grace to clawe ỹ pope agayne/must make a boke in which to proue all that they wolde haue stablished/for lacke of scripture/is made this mightye reason: Soch prelates are the church and the church cā not erre/and therfore all that they do is right and we ought to beleue them with out any scripture/yee & though the scripture be contrarye. Wherfore God offended with soch blasphemye/to make his enemyes fealethat they wold not se in the open scripture nor in the practyse of their lyuinges and doinges cleane cōtrarye vnto ỹ scripture ād vnto the lyuinge of christ & his apostles this. viij. hūdred yeares hath poured this wrath vppon vs & hath snared the wyse of the worlde with the sotilte of their awne wittes. For ether the pope & cardinalles with other prelates ỹ made this first mariage or they that wold breake it erre/to speake no more greuouslye.

the chirch erreth, if the pope & bishopes be the chirch.

More ouer whē Martē Luther had submitted him self in a pistle/let his grace consider what āswere he gaue agayne. Where is ỹ glorye of ỹ greate prayse become ỹ his grace gaue ỹ cardinall for his goodlye actes ād benefytes which all the comē welth of ỹ hole royalme shulde feale: And let his grace

remẽbre how he iveyeth agẽst Martes wed- 143
locke and feare leste god to avenge wilfull
blindnesse/tangle his grace with matrimo
nye(besyde the destruccion of the royalme ỹ
is lyke to folowe)moch more dishonourable
then his grace thinketh Martens shamful
His grace promysed to kepe his wedlocke
as well as Marten did his chastite:ād his
graces vowe hath auctorite of god & Mar
tens not/but is dāned by the worde of god
as he did vowe/& as the ypocrites do yette
ach to vowe.

And More amonge his other blasphemi More ys pro-
es in his Dialoge sayth that none of vs da ued a lyar.
re abyde by oure fayth vnto the deeth: but
shortlye therafter/god to proue More/that
he hath euer bene/euen a false lyare/ gaue
strẽgth vnto his servaũte syr Thomas Hit-
ton/to confesse and that vnto the deeth the
the fayth of his holye sonne Jesus/ whiche Sir Thomas
Thomas the bisshopes of Caunterburye & Hitton
of Rochester/after they had dieted and tor-
mented him secretlye murthered at Mayd-
stone most cruellye.

Jbesech the kinges most noble grace ther
fore to considre all the wayes by which the
Cardenall and oure holye bisshoppes haue
led him sens he was firste kynge / and to se
where vnto all the pryde / pompe and vay-
ne bost of the Cardenall is come/and howe
god hath resisted him and oure prelates yn

aff their wyles. We hauinge nothinge to do at all/haue medled yet in aff matters/and haue spent for oure prelates causes more then aff christendome/euen vnto the vtter beggerynge of oure selues/and haue gotte nothinge but rebuke and shame and hate amonge aff nacyons/and a mocke and a skorne thereto off them whome we haue moste holpen.

For the frenchmē (as the sayenge is) of late dayes made a playe or disgisyng at parice in which the Emperoure daunsed with the Pope & the frenchkinge & wered thē/ ỹ kynge of Englonde syttinge on an hye bench & lokynge on. And when it was axed why he daunced not/it was answered/that he sate there but to paye the minstrels their wages onlye.

As who shuld saye/we payde for all mēnes daunsinge. We monyed the Emperoure openlye and gaue the French kinge double and treble secretlye and to the Pope also. Yee and though Fardinandus had monye sent hym openlye to blinde the worlde with aff: yet the sayenge is thorow out aff douchlande that we sent monye to the kynge of Pole and to the Turcke also/and that by helpe of oure monye Fardinandus was dryuen out of Hungre. Whiche thinge though it were not true/yet it will

brede vs a scabbe at the last and gette vs with oure medelinge more hate thē we shal be able to beare/if a chaūce come: in lest thē we ware wyser be tyme.

And I besech his grace also to haue mercye of his awne soule and not to suffre christ and his holy testament to be persecuted vnder his name any lenger/that the swerde of the wrath of god maye be put vp agayne which for that cause no doute is most chefflye draune.

And I besech his grace to haue compassion on his poore subiectes (which haue euer bene vnto his grace both obedient/louinge and kynde) that the royalme vtterlye perish not/with the wyked counsell of oure pestilent prelates. For if his grace which is but a man/shuld dye/the lordes and comens not knowinge who hath most right to enioye the croune: the royalme coude not but stande in greate daunger.

And I exhorte all the lordes temporall of the royalme that they come and faule before the kinges grace ād vmblye desyre his magestye to suffre it to be tryed who of right ought to succede/and if he or she fayle who nert yee ād who thyrde. And lette it be proclamed openlye. And let all the lordes temporall be sworne therto and all the knyghtes and squyres and gentlemē and the comens aboue. xviij. yeres olde/that there be

no strife for the succession. For if they trye it by ỹ swerde I promyse them/ I se no nother likelyhod but that as the cardenall hath prophesyed it will cost the royalme of englonde

And all that be sworne vnto the cardenall I warne them yet once agayne to breake their othes/as I did in ỹ obediēce. And all my lorde cardenalles prevye secretaryes and spyes by whom he worketh yet I warne to beware betyme. My lorde cardenall though he haue ỹ name of all/he yet wrought not all of his awne brayne. But of all wylye and exercysed in mischeue he called vnto him the most experte/and of their cōusell and practyse gathered that most semed to serue his wyked purposse. Let thē remēbre Emson and Dodley and soch like in all cronicles.

And all that be confederatte with the cardenall and with the bisshopes vppon any secret appoyntemēt be they neuer so greate/I red them to breake their bondes/ and to folow right by the playne and open waye and to be cōtent and not to ambicyous. For it is now euell clymynge/the bowes be brittell. And let thē loke well on the practyse of bisshopes how they haue serued all other men in tymes past and in to whate troubles they haue brought them that were quyet.

Manye a man both greate and ſmalle hathe they brought to deeth in englond / euē in my dayes (beſyde in tymes paſt) whoſe bloud de god will ſeke once. Let them lerne at the laſt that it is but the caſt of the biſſhopes to receaue the ſacrament with one man ſecretlye vppon one purpoſe / and with a nother man as ſecretlye vppon the cōtrarye / to diſceaue all partyes. For of periurye they make as moch conſcience as a dogge of a bone / for they haue power to diſpēce with all thinge thinke they.

At the beginninge of the warre betwene the frenchkinge and the Emperoure / the pronoſticacyō ſayed yere by yere that there ſhuld be greate labour and inſtaunce for peace: but it ſhall not come to paſſe / for there is bicorporeum or corpus neutrum / that cometh betwene and letteth it: that is to ſaye a bodye that is nether nother or holdeth on nether parte: and that bodye is the ſpiritualtye which hold but of them ſelues onlye. For when any embaſſadoures go betwene to entreate of peace / the biſhopes are euer the cheſe / which though they make a goodlye oracyon for the peace openlye / to deceaue the laye men / yet ſecretlye by the biſſhopes of the ſame contre / they

cast a bone in the waye / that there can be no peace vntill the peace be for their profitte / let it cost in the meane ceason what blou de it will.

And as for them which for lucre / as Judas / betraye the truth ād wryte agēst their consciences / and which for honoure as Balā enforce to curse the people of god / I wold fayne if their hartes were not to harde that they did repente. And as fayne I wold that oure prelates did repent if it were possible for them to prefarre goddes honoure before their awne. And let them remēbre what wronge they haue done to the quene and what frute they haue lost hir that neuer coude come vnto the right birth for sorow which she sofred thorow their false meanes / than which what greater treasō coude they worke vnto the royalme of englonde?

And vnto all subiectes I saye / that they repent. For the cause of euell rulars is the synne of the subiectes testifyeth the scripture And the cause of false preachers is that the people haue no lone vnto ỹ truth sayeth Paule in the second chaptre of the seconde pistle to the thessalonians. We be all synners an hundred tymes greatter thē all that we suffre. Let vs therfore eche forgeue other remembringe the greatter synners the moare welcom / if we repent according to the similitude of the ryotuouse sonne Luce. xv. for

Christ dyed for synners and is their sauiour/and his blonde their treasure to paye for their synnes. He is that fatted calfe which is slayne to make them good chere withall if they will repent and come to their father agayne. And his merites is ỹ goodly rayment to couer the naked deformityes of their synnes.

This be sufficient at this tyme/though I conde saye moare/and though other haue deserued that I moare sayed: yee and I conde more depelye haue entred in to ỹ practyse of oure cardinall/but I spare for diuerse consideracyons and namelye for his sake which neuer spared me nor anye faythfull frende of his awne nor any that told him truth/nor spareth to persecute the blonde of Christ in as clere light as euer was and vnder as sotle coloure of hypocrisye as euer was any persecucyon sens the creacyon of the worlde. Nether haue I sayde for hate of anye person or persones (god I take to recorde) but of their wekednesse onlye and to call them to repentaunce/knowlegynge ỹ I am a synner also & that a greuous. Howbeit is a deuelysh thinge ād a mercilesse/to defend wekednesse agenst the open troth ād not to haue power to repent. And therfore I doute not if men will not be warned herebye/but that god will vtter more practyse by whom he will/and not cease vntil he ha

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ue broken the bonde of the wylye hypocrites which persecute so sotellye.

And fynally if the persecucyon of the kinges grace and of other tẽporall persons conspiringe with the spiritualtye be of ignoraunce/ Idoute not but that their eyes shalbe opened shortlye and they shall se and repent and god shall shew them mercye. But and if it be of a sette malice agenst the truth and of a grounded hate agenst the lawe of god/ by the reason of a full consent they haue to synne and to walke in their olde wayes of ignorauncye/ where vnto/ beynge now past all repentaunce/ they haue vtterlye yelded them selues to folowe with full lust without breydle or snaffle/ which is the synne agenst the holye ghost: then ye shall se euẽ shortlye that god shall turne the poynte of the swerde wherwith they now shede Christes blounde/ homewarde to shede their awne agayne after all the ensamples of the bible.

And let them remembre that I well towarde. iij. yeres agone to preuent all occasions and all carnal beestes that seke fleshlye libertye/ sent forth the true obedience of a christen man which yet they condemned/ but after they had condemned the new testament as right was whence the obedience had his auctorite. Now then if when the light is come abrode in which their wekednesse can not be hid/ they finde no soch obes

dience in the people vnto their olde tyrans nye/whose faute is it? This is a sure conclusion: none obediēce that is not of loue cā longe endure: and in youre deades can no man se any cause of loue: and the knowlege of Christ for whose sake only a man wolde loue you though ye were neuer so euell/ ye persecute. Now then if any disobedience ry se are ye not the cause therof youre selues?

Saye not but that ye be warned.